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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHEOLOGICAL  
DEPARTMENT

FOR THE YEAR 1936



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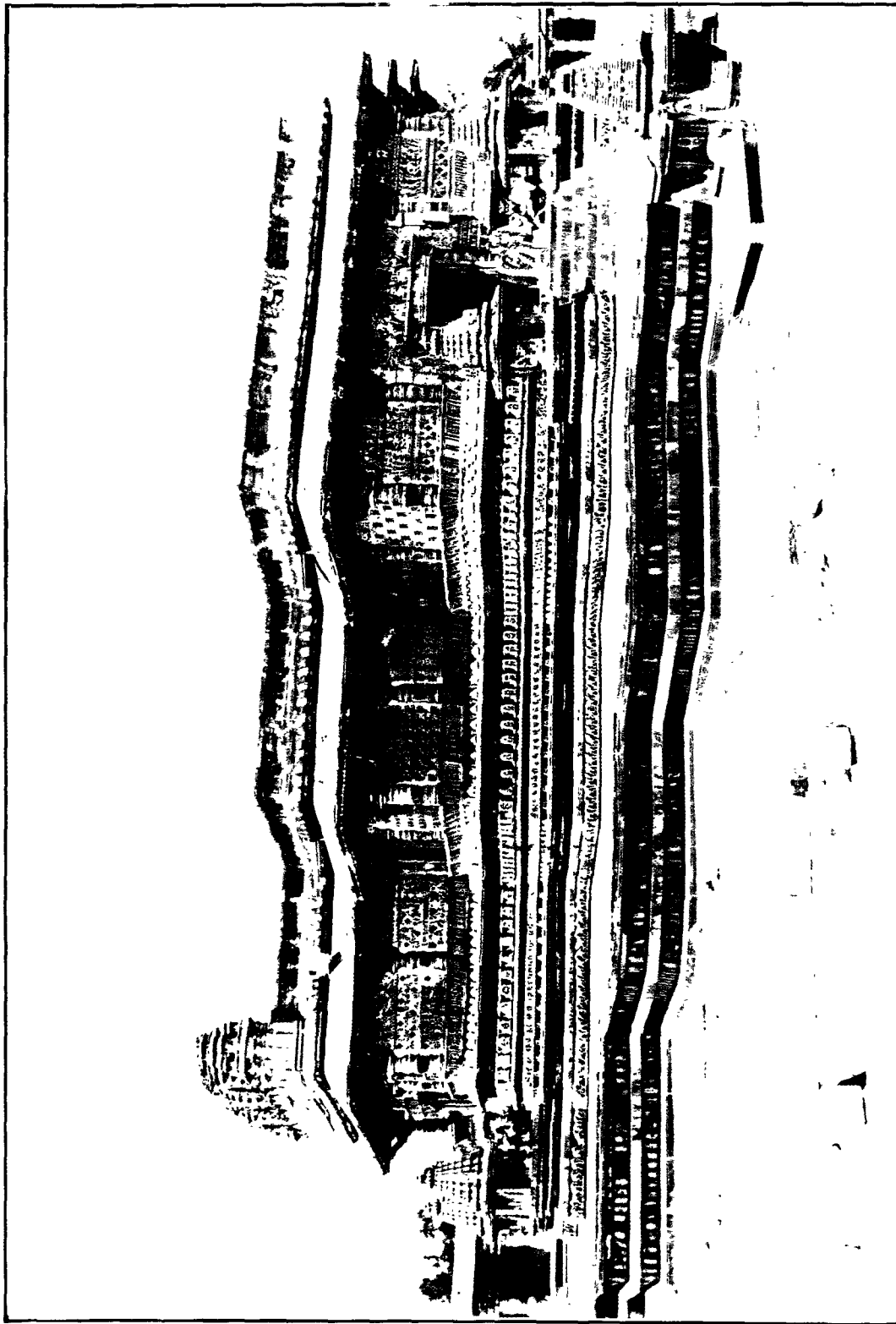
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CHENNAKESAVA TEMPLE, BELUR—SOUTH-EAST VIEW (p. 18).

# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1936.

## PART I—ADMINISTRATIVE.

There was no important change in the staff. Dr. M. H. Krishna, M.A., D. Lit. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University.

### Staff.

The Director toured in the Yedatore taluk of the Mysore District, Arkalgūd, Hāssan, Saklēšpur and Bēlūr taluks of the Hāssan District, Mūḍgere, Chikmagalūr and Koppa taluks of the Kaḍūr District and the Tīrthahallī, Nagar and Shimoga

### Tours.

taluks of the Shimoga District for the purpose of studying the archaeology of the Malnāḍ tracts, for collecting epigraphs and information about architecture and for inspecting the monuments for conservation purposes. The Assistant to the Director toured in the Guṇḍlupet and Nanjangūd taluks of the Mysore District, Hāssan and Bēlūr taluks of the Hāssan District, the Maḍhugiri and Kuṇigal taluks of the Tumkur District and the Channapaṭṇa taluk of the Bangalore District mainly for the study and collection of inscriptions.

Among the ancient sites studied were Manjarābād, Angaḍi, Mēlige and Nagar.

### Exploration and Conservation.

The conservation of monuments was attended to and the work of conserving the temples at Bēlūr and Haḷebīḍ was pushed on with the co-operation of the Public Works Department and of the Committee appointed by Government for the renovation of these two temples.

The total number of inscriptions collected during the year was about seventy.

### Epigraphy.

A good number of these have been edited by Mr. R. Rama Rao, the Assistant with the help of the Pandits and under the guidance of the Director. Among the important finds may be mentioned a rare copper plate grant of the ancient Punnāḍ dynasty and an interesting Kadamba inscription (found at Halmiḍi, Bēlūr taluk) of about the middle of the 5th century A. D. in the Kannada language. The latter is the earliest authentic lithic record in Kannada now extant.

An interesting manuscript obtained for study during the year is an English translation of the 'Memoirs of Hyder Ally from the year 1758 to 1770' by Eloy Joze Correa Peripoto, a Portugese in Hyder's service. The work of copying it has been taken in hand. Another manuscript studied during the year is an account of the early Mysore kings obtained from Tumkur.

**Manuscripts.**

**Numismatics.**

Among the coins examined the most interesting are two sets of *purānas*, which are the oldest type of coins known in India and are generally considered to be more than 2,000 years old.

**Publications.**

During the year the annual Reports of the department for the years 1931 and 1932 were published, that for 1933 was submitted to Government for approval, the printing of the report for 1934 was completed and the report for 1935 was prepared and sent to the press. The reports were thus brought up to date. Special acknowledgments are due to the Archaeological Office staff and to the Government Central Press, Bangalore, for their co-operation in clearing the arrears. Hereafter it is hoped to publish the report for each official year in the course of the following year.

**Exhibition.**

An important event for the success of which the Archaeological Department contributed its whole-hearted service was the Eighth Session of the All-India Oriental Conference which was held at Mysore during the Christmas of 1935. The department took a prominent part in the Conference and in the exhibition of antiquities connected therewith and the members of the staff worked in various capacities for its success, the Director being the Local Secretary and the Secretary of the Reception Committee.

**Visitors.**

Among the distinguished visitors to the Exhibition were Amin-ul-Mulk Sir Mirza Ismail, Kt. C.I.E., Dewan of Mysore, Rāja Sēvāsakta Dewan Bahadur Dr. S. Krishnaswamiengar, M.A., Ph.D., Mr. K. P. Jayaswal, M.A., Bar-at-law, and Rao Bahadur K. N. Dikshit, M.A., Deputy Director-General of Archaeology in India.

**Director-General.**

In July 1935, Mr. J. F. Blakiston, the Director-General of Archaeology in India, visited Halebid, Bēlūr, Śravaṇabelagoḷa, Seringapatam and Sōmanāthapur and the Archaeological Office at Mysore, and gave many valuable suggestions, particularly about conservation.

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## PART II—STUDY OF ANCIENT MONUMENTS.

### YEDATORE.

#### ARKĒŚVARA TEMPLE.

An undated inscription, No. 64 of Yedatore taluk, Mysore District Supplement, which is in Tamil and Grantha characters and belongs probably to the time of Kulōttuṅga Chōla I<sup>1</sup>, mentions that a certain Aṅkakkāraṇ, son of Ponnāṇḍān, erected a temple named Aṅkakkāreśvara for the god Nāyaṅkūḷavar, lord of Aiyampolil *alias* Uyyakkōṇḍa-Śōḷapaṭṭaṇam in Turaināḍu and granted lands to it. There is no doubt that Aṅkakkārīśvara is the same as Arkēśvara or the sun god (Nāyaṅkūḷavar) for whom the temple is built in Yedatore.

The main shrine of Arkēśvara is very different in character from the surrounding structures. It is a small low roofed temple without a pradakṣhiṇā and with right-angled plain pilasters and octagonal cornices on the outside of its walls. To the south, west, and north of the garbhagriha shallow niches break the monotony. The navaraṅga has a porch to the south as in the Talkāḍ Vaidyēśvara temple and elsewhere.

Inside the navaraṅga are kept relievo images of Gaṇapati, Sūrya, Mahishāsura-mardini, Janārdana and Bhairava. These, though rude, appear to be of old workmanship. The inside of the temple is very plain. The navaraṅga and its eastern doorway, however, appear to be of the Vijayanagar times.

The līṅga is of natural stone. The metallic image is of Sadāśivamūrti with consort.

In front of the navaraṅga stands a mukhamanṭapa of nine aṅkaṇas borne on tall pillars of the Vijayanagar type. The mahādvāra is high with a tall door, adorned with Gaḷalakshmī on the lintel and with vertical scroll bands on the jambs<sup>2</sup>. Around the compound runs a cloistered verandah with niches enshrining līṅgas at the back. To the north there is a shrine of the late Vijayanagar style, for the goddess Mīnākshī, whose image of the late Vijayanagar type is a fine one with the tōraṇa carved in the same stone.

The shrines of Kalimādhava and Chaṇḍikēśvara are also later structures architecturally unimportant.

To the north of the mahādvāra, on the inside, built into the wall are two small octagonal pillars of good workmanship. The central band of these pillars consists of

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1. See M. A. R. 1913, p. 34.

2. Cp. the Gaṅgādhareśvara temple at Serṅgapatam, the Tirumalanatha temple at Ālambgiri, etc., and cp. also the tower.

various mouldings (vase, etc.), with ornamentations of rudrāksha. The panels contain figures of Yakshas, lions seated back to back, etc.

The pillars behind the well in the house of Kempu Rāmaṇṇa, one of which is reported<sup>1</sup> to have had the inscription<sup>2</sup> of Aṅkakkāra who built the original structure of the Arkēśvara temple, are now missing. It is said that the pillars were given away to some persons of Keggere by one Gopalakrishna Sastri, whose house is to the east of the temple at Kṛishṇarājanagara. Since the inscription is an important one and not yet published, it must be secured.

The wooden car of the Arkēśvara temple is of about the 18th century and is full of sculptures some of which are interesting.

#### **Wooden Car.**

In recent years the temple appears to have been conserved and the prakāra walls provided with buttresses.

#### **Conservation.**

### VIGHNĒŚVARA TEMPLE.

Close to the river (Pl. II, 1) on the platform above the steps is a small shrine of Vighnēśvara now having six aṅkaṇas. It appears to have been washed away during the floods of 1924 and rebuilt carelessly without any consultation of the Archaeological Department. Four of the pillars and the image, however, remain. The pillars are of the cylindrical type with brackets of the ribbed pattern<sup>3</sup>. The image of Vidyā-Gaṇapati also is perhaps very old. The god is seated holding tusk, goad, conch (?) and bowl of sweets. The details are not visible since they are covered over with sandal paste and dirt.

An inscription<sup>4</sup> of 1087 A.D. and connected with the Chōḷas was engraved on three pillars all of which have now disappeared.

### KAISĀLE MAṆṬAPA.

Near the large Aśvattha tree there was formerly a large maṇṭapa of twelve aṅkaṇas of which only a portion now remains. The original maṇṭapa appears to have been damaged by the floods of 1924, and the pillars and other materials were taken away to Kṛishṇarājanagara for constructing the Īśvara and other temples. An inscription of 1715 A. D. recording the construction of this maṇṭapa has now disappeared.

- 
1. M. A. R. 1913.
  2. Mys. Dist. Suppt. 64, Epigraphia Carnatica.
  3. Cp. Binnamangala.
  4. Epigraphia Carnatica ; IV, Yedatore, 2.



1. VIGHNESVARA TEMPLE AND KAVERI RIVER, YEDATORE (p. 4).



2. LAKSHMIKANTA TEMPLE,  
BASAVAPATNA—LAKSHMI-  
NARAYANA (p. 9).



3. YOGANARASIMHA TEMPLE,  
GORUR—YOGANARASIMHA (p. 15).





To the north of the remains of this maṇṭapa is a peninsula edged by well-built steps and adorned at its north end by a stone pavilion of nine aṅkaṣas constructed out of the materials of other ruined maṇṭapas. This maṇṭapa is finely situated and is expected to be almost submerged whenever the Kannambāḍi dam water rises above 110 feet.

### KRISHNARAJANAGARA.

In Kṛishṇarājanagara or New-Yeḍatore, on the east face of the ridge two modern temples have been built very recently, from materials brought from the temples of the Vijayanagar period in the old town. The two temples are symmetrically placed side by side.

Of these the Chandramaulīśvara temple has a fine metallic processional image of Tāṇḍavēśvara and another of his consort. In the Nārāyaṇa temple the images of Nārāyaṇa (really Janārdana) and Lakshmī are of the middle Vijayanagar type of workmanship. In one of the cells is placed the utsavamūrti group of the Śrī Rāma temple of Chunchankatte, consisting of Rāma, Sītā, Lakshmaṇa and Hanumān. They are also of middle Vijayanagar workmanship, and the image of Rāma is beautifully done. These images support the view that in the days, probably, of the Tuluva emperors of Vijayanagar beautiful metallic images were being produced, though workmanship in stone was inferior to that of the earlier periods, particularly of the Hoysaḷa.

### SALIGRAMA.

#### YŌGĀ-NARASIMHA TEMPLE.

The temple of Yŏgā-Narasimha is a complex structure which appears to have been constructed in two or three stages. The main cell and the sukhanāsi which are both comparatively plain except for the well-worked shallow domes of their ceilings and the inner navaraṅga of nine squares with its granite pillars of cylindrical shafts, wheel-shaped mouldings and Chōḷa type bracket capitals, are definitely old structures of the Hoysaḷa times at the latest. The central navaraṅga ceiling is also domed with a pendent flower in the centre. On the outside, the basement of the temple has five cornices separated by deep shadowy lines and the walls are ornamented with plainish right-angled pilasters bearing well-worked capitals. The general look is that of a poorly worked granite structure of the Hoysaḷa times.

The outer navaraṅga which is a large one resembles similar structures at Hoḷe-Narsipur and Tonṇūr and has a large number, about twenty-four, of granite pillars with cylindrical shafts. But this portion of the building and also the small

cloistered courtyard around the back of the temple are of Vijayanagar times, though the pillars themselves are older: while the mahādvāra, the Janārdana shrine and the many images of the Ālvārs, Rāmānujāchārya, Āṇḍāl and Lakshmī kept in the temple are all definitely of the late Vijayanagar period. The image of Kēśava, however, is a Hoysala piece, perhaps brought from some other temple. The main image of Yōgā-Narasimha is at the latest a Hoysala piece, though with unusually light ornamentation, slim body and a natural-looking lion face. Its tōraṇa bears the usual ten avatāras. On its pedestal is a Garuḍa image.

### RĀMĀNUJĀCHĀRYA TEMPLE.

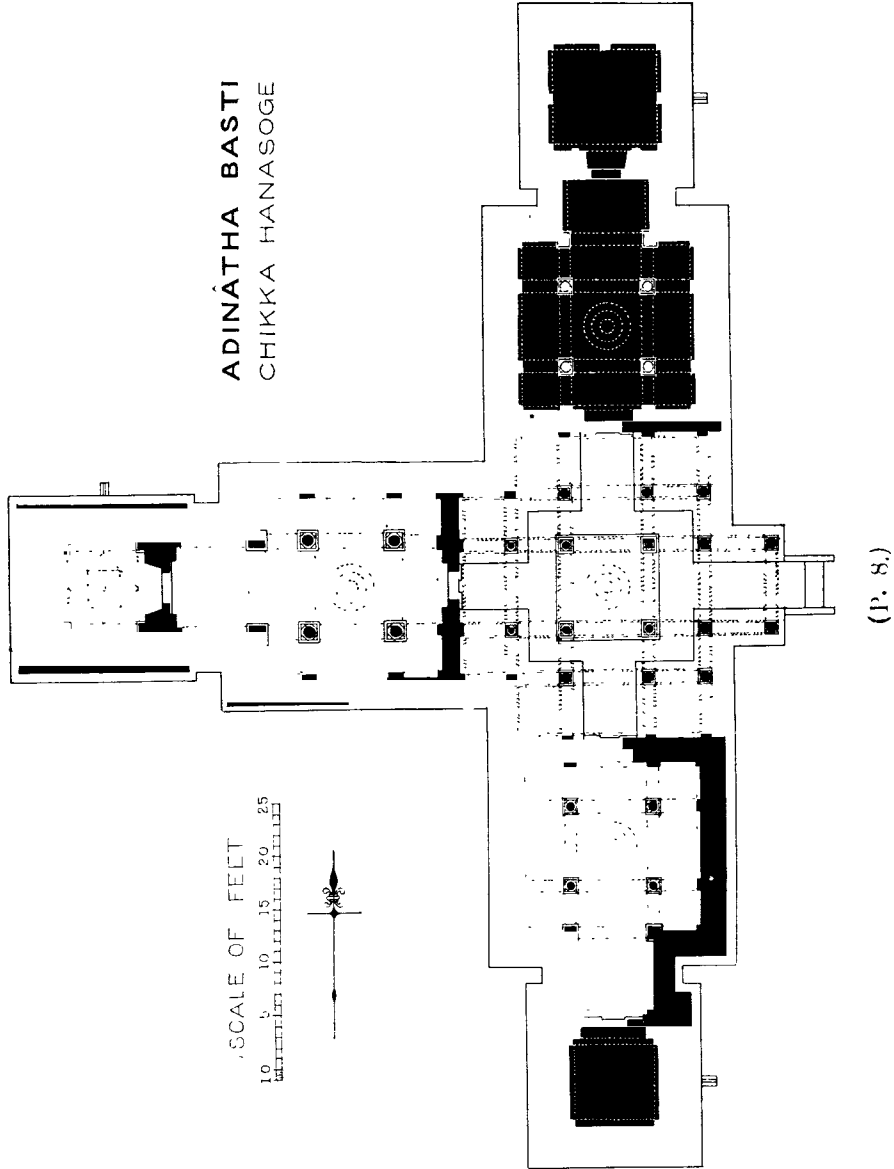
The temple of Rāmānujāchārya is a very plain structure with a garbhagṛiha, a sukhānāsi, and two navaraṅgas of round granite pillars, similar to those in the Narasimha temple. The first three parts appear to be Hoysala, though the outer wall is plain. In the centre of the garbhagṛiha is a pedestal of peculiar form bearing, all round, eight images of the disciples of Rāmānuja, viz., Mudaliyāṇḍān, Vaḍuganambi, Toṇṇūr-Nambi, etc. This reminds us of the pedestal of the double liṅga at Beṭṭadapur. On the pedestal is a panel having two relievo impressions of Rāmānuja's feet. On the back wall is a panel with the Teṅgale Śrī-Vaiṣṇava caste-mark flanked by śankha and chakra. On the side of the sukhānāsi is an inscription *Tem ka pa* in Telugu characters (perhaps Venkaṭappa Nāyaka of Hoḷe-Narsipur). The most interesting feature of this temple is the prākāra wall having a parapet of round discs as at Amṛitāpura but with plain faces.

The temple is of no architectural importance. Its value consists in its connection with Rāmānuja's name and thus its historical importance. However, since it is a Second Class monument, it ought to be kept in a better condition. The compound should be levelled and kept clean, and the Śrīpāda-tīrtha rid of its plant and properly cement-pointed. A cobra lives here.

### JYŌTIRMAYĒŚVARA TEMPLE.

'Jyōtirmayēśvara' is a name more recently given to a fine temple known in the inscriptions as that of Aṅkanāthēśvara and called also Paṇabēśvara or Lord of the Bridge generally. In front of the temple is an inscription on a granite slab which appears to belong to the 14th century.

The main shrine is similar to the Narasimha temple in the look of its outer walls and its inner pillars; but in addition it has nine fine ceilings consisting of shallow domes. Numbers 1 and 9 of them are really beautiful. Further the outer front wall of this navaraṅga has a row of large images like Vīrabhadra, etc. The jambs have finely carved doorkeepers while the lintel has between two makaras





and under a lion tōraṇa the image of Tāṇḍavēśvara attended by Viṣṇu and Brahma. The four pillars of the navaraṅga are all round and lathe-turned ones of potstone and the wheel moulding has flying Yakshas and ṛishis. This temple is the most artistic in Sāligrāma. It may be protected and put under Class II for conservation.

To the north of the temple is a wide valley with a sandy bed which was evidently a river bed. It is possible that a branch of the **Ancient course of the Kaveri.** Kāvērī was flowing here and contributed to the prosperity of old Sāligrāma or Avichārapura; very probably the latter was on the river bank. These features perhaps attracted Rāmānujāchārya to the place where he is said to have stayed for twelve years. Further the name of Paṇabēśvara or Lord of the Bridge shows that this Śiva was considered to have been the guardian of the bridge or the ford across this branch of the river.

To the south-west of this temple on the high ground can be collected potsherds and iron slag pieces which indicate the site of the ancient **Ancient Site.** town.

### CHUNCHANKATTE.

Chunchankatte is a beautiful spot in the midst of a well wooded country. The chief attraction is a series of cascades and a fall in the Kāvērī river about 30 feet high. The river cuts through a mass of bed-rock and the sight is beautiful when there is sufficient water.

### RĀMA TEMPLE.

To the south of the falls on the bank is situated the temple of Śrī Rāma, which has sculptured pieces of three different periods. To the south of the eastern gate and in the south-east corner are a doorway, some pillars, two ceilings and the portion of a navaraṅga outer wall, all of soap-stone bearing definitely Hoysala motifs, like the domed ceilings, pyramidical turrets made of dentil cornices, etc. Evidently these belong to some Hoysala temple of the 13th or 14th century and the materials of the ruin were utilised for a later structure. The images of Śrī Rāma, Lakshmaṇa and Sītā are good ones which appear to be of the Vijayanagar times. They were probably set up somewhere about 1550 or 1600 A.D. in a temple consisting of a garbhagriha, sukhanāsi, etc. The dvārapālas with their detailed carvings have a Kannada inscription on the pedestal and appear to hail from the period of the old Mysore dynasty. The brick prakāra wall is a recent one, while the mahadvāra with a Garuḍa-kambha bears an inscription of Kṛishṇarāja Voḍeyar III.

On the eastern outer wall of the navaraṅga there are two old panels bearing two *nāgabandha* designs.

## CHIKKAHANASOGE.

### ĀDINĀTHA BASTI.

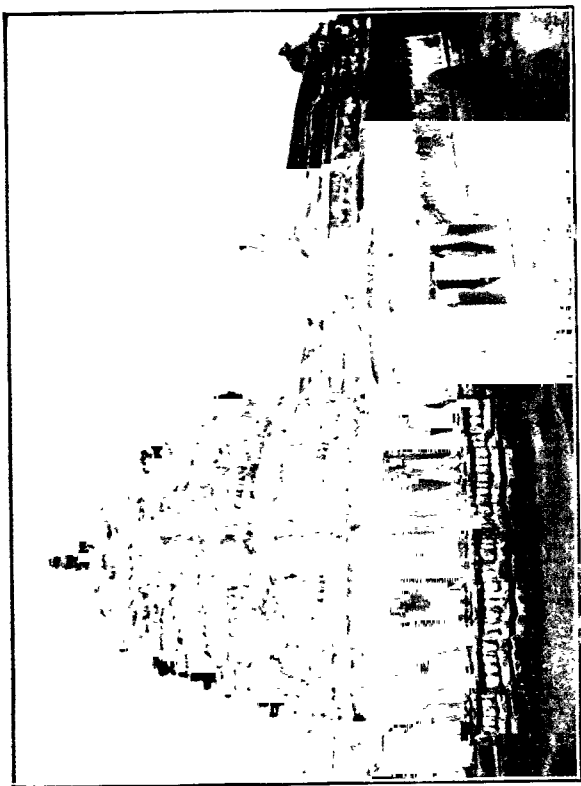
Hanasōge or Panasōge appears to have been an important place in the 11th century A. D. and to have played a prominent part in the struggles between the Hoysala and Chōla powers at the commencement of the 12th century. In the 11th century it must have been an important Jaina centre where dwelt an ancient line of Jaina gurus belonging to the Kundakundānvaya, Mūla-Sangha, Dēsiga-Gaṇa and Pustaka-Gachcha. The place was under the rule of the Changāḷvas from the 11th century to about the 16th. Vīra-rājendra Nanni Changāḷva caused to be erected the Ādinātha basadi of the Pustaka-Gachcha,<sup>1</sup> which was called the Rājendra-Chōla Jina temple<sup>2</sup> early in the 11th century. Earlier than this date the tradition of Śrī Rāma had no doubt a strong hold on the neighbourhood of the locality since the inscriptions record that the gods of these temples were worshipped by Rāma himself.<sup>3</sup>

The temple is a three-celled one in the pre-Hoysala Chāḷukya style with the walls, pillars and ceilings of granite and the images and doorways of soapstone. The building is cross-shaped (Pl. III) with the main shrine of Ādinātha on the west and with Śāntinātha in the south shrine and Chandranātha in the north. Its pillars are mostly of the pre-Hoysala type, resembling those of the Maraḷēśvara temple at Talkād. They are of granite and chiselled into round shapes, not lathe-turned, and show the rudiments of the various motifs, like the bell, pot and wheel which become elaborated in Hoysala architecture. A mukhamanṭapa of the indented square pattern leads through three beautifully carved soap-stone doorways into the navaraṅgas of the three shrines. These doorways remind us of those in the Tripurāntēśvara temple at Belgāmi and also, on a smaller scale, of the garbhagriha doorway in the Bēlūr temple. The north doorway, *i.e.* of the shrine of Chandranātha (also called Nēminātha) is the most elaborate and typical of these (Pl. IV, 1). The jambs have the following five vertical bands from inside out : floral scroll, floral scroll with Yakshas, sixteen-fluted round pillar, lions and gryphons, and foliage. On the lintel is a fine Gajalakshmi group flanked by the lines of a Kannada inscription above which are a row of finely carved swans with aquatic broad beaks, and a cornice ornamented with kīrtimukhas. The other doorways are modifications of this design. The broken images of two chāmara bearers and the Yaksha and Yakshī of Ādinātha are also found in the temple. Of the three Jina images Nēminātha has a broken *mukkoḍe* instead of his

1. Epigraphia Carnatica, IV, Yeḷatore 22.

2. *ibid.* yd. 21.

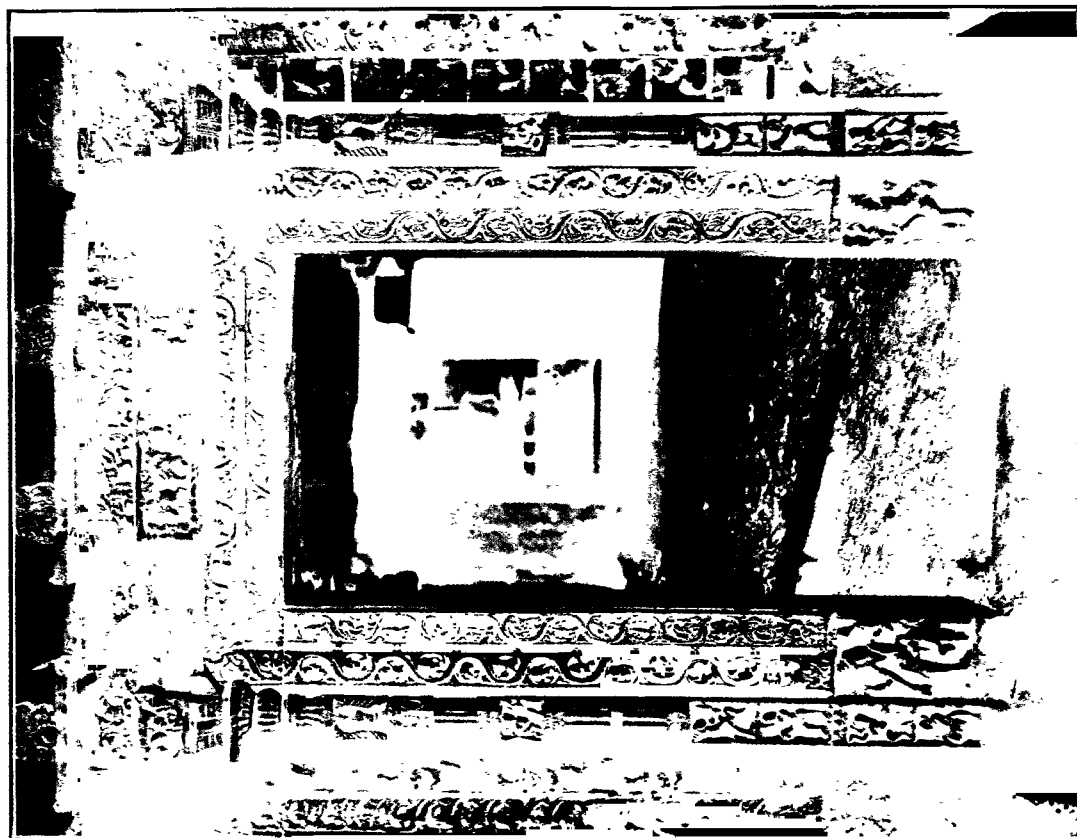
3. *ibid.* yd. 26.



2. RAMESVARA TEMPLE, RAMNATHAPURA—SOUTH-WEST VIEW  
(p. 10).



3. LAKSHMANANESVARA TEMPLE, MALLARAJAPATNA—WALL PANEL  
(p. 11).



1. ADINATHA BASTI, CHIKKAILANASOGE—DOORWAY OF  
CHANDRANATHA SHRINE (p. 8).





original tōraṇa, while Śāntinātha and Ādinātha have elaborate tōraṇas with attendants and simha-pīṭhas as in the Ādinātha temple at Bastihalli near Halebīd.

The temple is in ruins and there are no Jainas at the place to conduct worship.

### Conservation.

Some Jainas may be encouraged to settle in the village and start worship with Muzrai grant so that the temple may be kept free from its present dirt and filth. Otherwise its seven images and three doorways may well be removed to a museum. Near the Ādinātha image was found kept an extraneous granite relievo of some ruler on horseback going forth to battle, spear in hand. Since it does not belong to the temple and none knows where it came from, it may well be transferred to a museum.

The image at the so-called Chennigarāya temple, which is described by Mr. R. Narasinhachar<sup>1</sup> as Kēśava peculiar and identified as Kēśava is only a dvārapāla figure whose pair has now been found on the inner side of the tank bund and is said to have been recently unearthed out of the debris near a private man's house at the village. The two figures are beautifully carved and Vaiṣṇava in character proving the existence of a Viṣṇu temple at the place at the time to which they belong, namely, about the 13th century.

Three new inscriptions of the 12th century were discovered on the tank bund of the village. They are all vīragals of the Hoysala period, which had been built into the tank bund.

### BASAVAPATNA.

Basavāpaṭṇa, on the left bank of the Kāvērī and opposite to Rudrapaṭṇa, is an old place, whose original name is not known. It has the remnants of an old fort with the Viṣṇu and Śiva temples showing that it was very probably an old agrahāra town of the days of Rāmanātha and Narasimha of the later Hoysalas. When it was in Rāmanātha's hands an inscription was set up in front of the Śāntīśvara temple. To the north of the Śāntīśvara temple is another Śiva temple now known as the temple of Praṇatārthiharēśvara, probably identical with Āñjanēya-Hanumantēśvara of the inscriptions. It has a stone oil mill to the south-east with an inscription. Against the south-east wall now stands a vīragal of three panels bearing two inscriptions, one recording the death of a hero when Rāmanātha, the Hoysala, was fighting his brother Narasimha III in 1281 A. D., and the other referring to the death of another hero while the Niḍugal fort was being captured by Narasimha III in 1286 A. D.

Corresponding to the Śiva temple there is a Lakshmīkānta temple in the centre of the old town, with Lakshmīnārāyaṇa seated in sukhāsana. The image is a good one of the Hoysala period (Pl. II, 2). Close to the Śāntīśvara temple on the south stands the temple of Shaḍbhāvarahitēśvara with an oval and rather peculiar linga ;

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1. See Mysore Archæological Report, 1913, p. 18.

and in the centre of the new town is the temple of Sandalēśvara. None of these temples has any ancient vestiges. Except the liṅgas and the Lakshmīnārāyaṇa image and the inscriptions, everything appears to be modern.

A new inscription was found near the dīpastambha of the Shaḍbhāvarahitēśvara temple among the slabs of a stone compound. The figure of a cow is carved in low relief at the bottom, which probably indicates that the inscription is of the Gaṅga period (c. 10th century A. D.).

## RAMANATHAPURA.

### RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple (Pl. IV, 2) is the most important structure in Rāmanāthapura. It was evidently an old Hoysala temple to which accretions have been made in the Vijayanagar and Pāllegār periods.

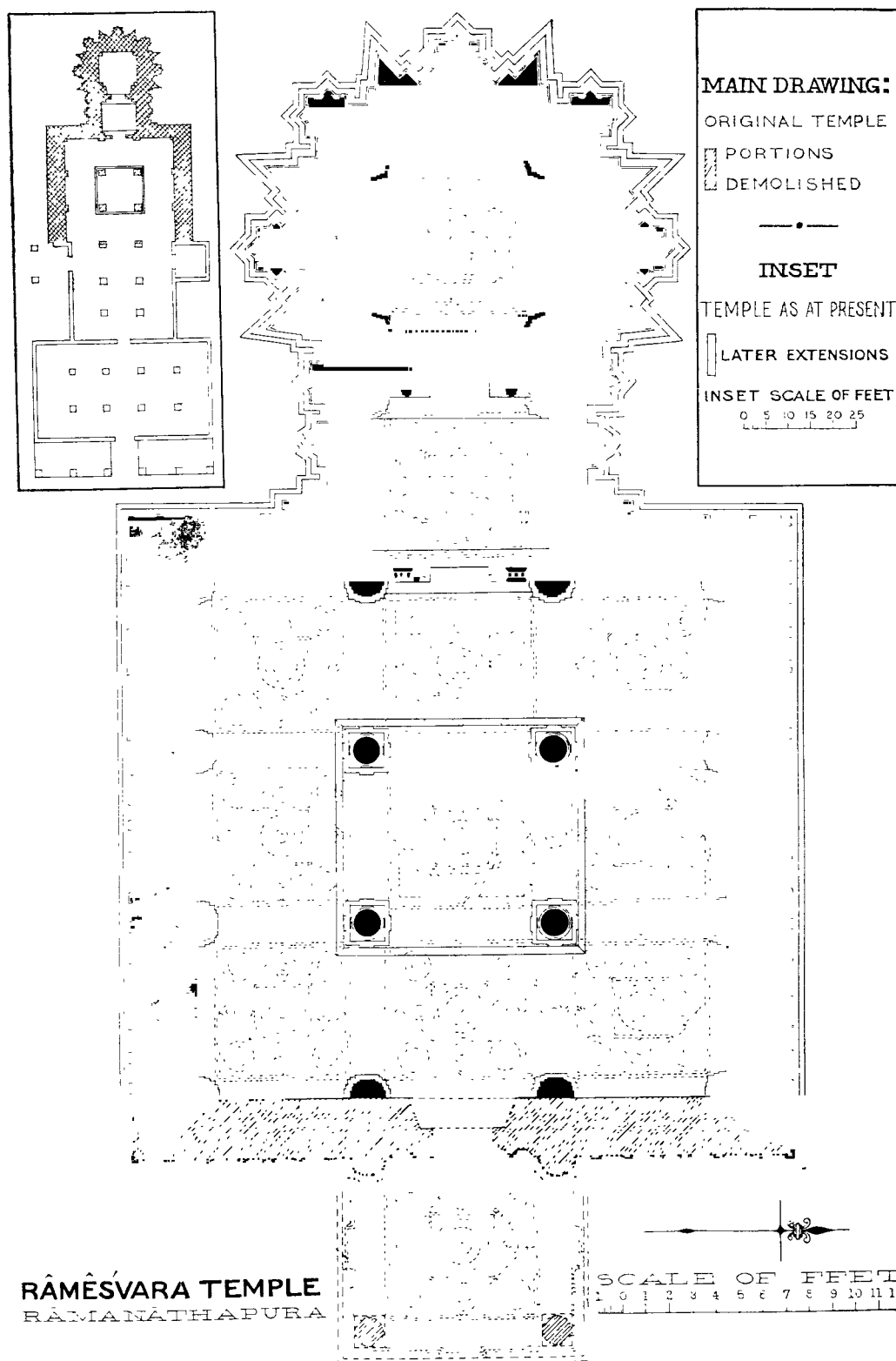
The original temple is a smallish structure completely of soap-stone with a star-shaped garbhagṛiha, a small sukhānāsi, a navaraṅga of nine squares and a porch (Pl. V). The outer walls are ornamented with the usual right-angled pilasters, and deep-cut cornices appear on the basement. On the south and north walls of the navaraṅga are small niches. The tower which is also of soap-stone is broad-based and low. But it is typical of the Hoysala style and bears on its front projection a fine group of Śaḷa fighting the lion. Of the original porch, only two cylindrical pillars remain, since the original front walls have been knocked down and an extension is made giving the navaraṅga eighteen squares. The pillars of the original navaraṅga are of the round lathe-turned Hoysala type; and the ceilings are all domed with ordinary lotus designs. The sukhānāsi doorway has perforated jambs, Umā-mahēśvara on the lintel and Gaṇēśa supported by makaras on the top panel. The garbhagṛiha doorway has a Tāṇḍavēśvara group and in the garbhagṛiha on a low pedestal is placed a small natural liṅga of dark trap stone. In the navaraṅga are kept Gaṇapati, Mahishāsuramardīnī, Bhairava, Kēśava and Sūrya. The Bhairava image with its slim body is a beautiful piece of sculpture. There are also kept metallic images of a Tāṇḍavēśvara group and a Sadāśiva group. •

At a later date a further extension was made and another navaraṅga of nine aṅkaṇas added. In the south-west corner is the temple of Mīnākshī with an image of the late Vijayanagar period. The mahādvāra with its high ornamental granite doorway and its tall brick tower and the cloistered prākāra with the rows of liṅga cells at the back, of course, belong to the late Vijayanagar or early Pāllegār times.

In the south-west corner of the temple is a Vēṇugōpāla group, also of the Hoysala period<sup>1</sup>.

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1. See *infra*, p. 15.



(P. 10.)



Above the verandah is a very heavy ornamented parapet of brick and mortar of the Pāllegār times with post-Moslem designs and rows of birds, elephants, camels, etc.

The original Hoysaḷa temple is a neat structure, quite intact and deserving of preservation, though it is not ornamental. This structure as also the prākāra cells above which are inscriptions are completely covered over with a thick coat of chunām which should be carefully scraped off. The prākāra parapet is cracked in many places and out of plumb in a few. It should be examined by engineers with a view to its fitness to stand. Its heavy cornices appear to be pulling it forward.

The rocks leading to the Gōgarbha from near the Agastyēśvara temple are carved with numerous inscriptions. Of these many are published in the *Epigraphia Carnatica* or printed in the unpublished Supplement. A few have now been revised and several more collected and published for the first time.

## MALLARAJAPATNA.

### LAKSHMAṆĒŚVARA TEMPLE.

On the right bank of the river, opposite to the Rāmēśvara temple of Rāmanāthapur, and inside the area of Mallarājapaṭṇa, stands the temple of Lakshmaṇēśvara. Inside a modern prākāra of brick and stone work of the 18th century is a courtyard in the centre of which is an old and dilapidated temple which appears to be a granite version of the Hoysaḷa style of Sōmēśvara's time. But in some respects it appears to be even earlier.

It consists of a garbhagriha enshrining a liṅga of dark natural stone, a sukhanāsi and a navaraṅga of nine squares and four pillars having cylindrical shafts and wheel-shaped top mouldings. A small porch in front is borne on two cylindrical granite pillars. The roofs are mostly shallow domes. The basement is peculiarly bereft of the usual five cornices: but the outer wall has the thin pilasters and niches. The eaves have a particularly sharp 'S' form and a curious feature of the temple is that on the outer walls and under the small arches adorning the eaves there are a number of carved panels of sculptures in low relief among which may be mentioned the following :—

Cow and calf; Vēṇugōpāla group; Hanumān presenting Rāma, Sītā and Lakshmaṇa with a bunch of plantains (Pl. IV, 3); Dancing Gaṇapati; Vyāghrapāda: man riding on lion; Kirātārjunīya; man riding on tiger; ṛishi riding on fish; Sītā sending Lakshmaṇa to rescue Rāma at the hunt of Māyāmriga; lady worshipping liṅga; elephant slaying man; monkey fighting cobra; ornamental kīrtimukha design

formed by a pair of yālis and a pair of swans, the latter having heads in two positions; monkey acrobatics; ram fight; liṅga worship; wrestlers and spectators; another ornamental niche with two lions heading each other; dancing groups; four lions revolving with a lion face in the middle; Hanumān meeting Rāma and Lakshmaṇa for the first time.

The temple is a good one deserving of preservation. It is badly overgrown with plants and is leaky. The materials are all there and

**Conservation.**

the temple will have to be rebuilt from the basement upwards.

To the north of the Āṇjanēya shrine on the rocks, are carved in three panels the following in relief :—

- (1) A liṅga with Basava to its right.
- (2) Standing Dēvī—two-handed; right in abhaya and left holding lotus.
- (3) Four-handed Gaṇapati.

There is a defaced and illegible Nāgari inscription in front of the figures.

The Āṇjanēya shrine is of brick and mortar and of recent times. The image is a small relievo in potstone and is placed on a pedestal which has on its front face the figures of two devotees with folded hands.

### ARKALGUD.

The three temples at Arkalgūd, namely, those of Lakshmī-Narasimha, Amṛitēśvara and Vīrabhadra, were mentioned in the Annual Report for 1909. They were again inspected in the year 1924 and a descriptive note has appeared in the report of the department for that year. During 1935-36 the temples were again visited, and the following further notes have been made :—

The pillars of the navaraṅga and two of the pillars of the mukhamaṇṭapa of the Lakshmī-Narasimha temple are of the simple lathe-turned type.

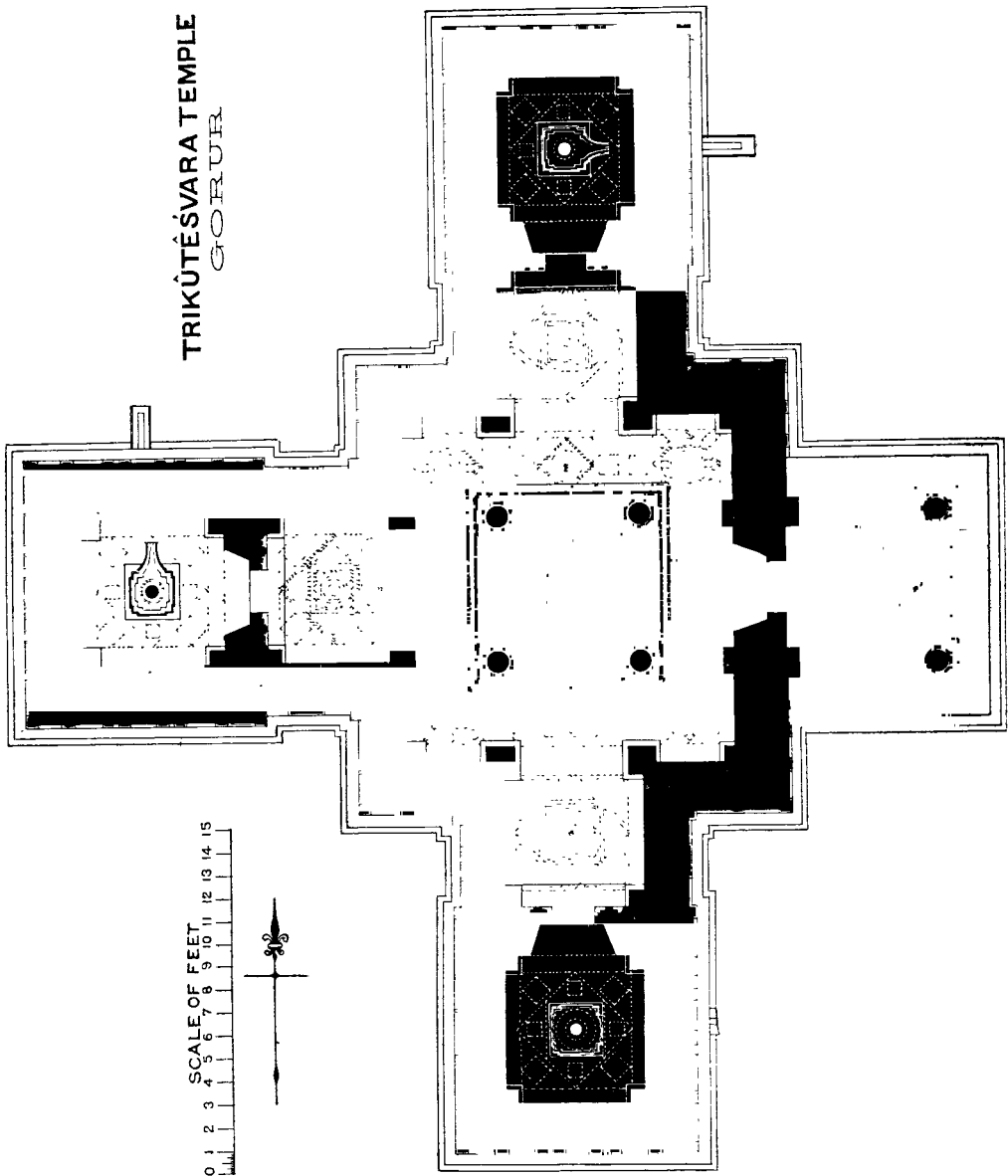
Among the ceilings of this temple a minority only are flat.

It is doubtful if the temple is wholly in the Hoysala style. The tower, and not the temple itself, is after the Doḍḍagaddavalli type, that is, square and pyramidal with dentil cornices—a type which has been incorrectly attributed by some writers to the Kadambas.

While the garbhagṛiha, the sukhanāsi, the navaraṅga and the porch are of the Hoysala period, the mukhamaṇṭapa, the mahādvāra and the prākāra appear to be of the Pāllegār period.

The Amṛitēśvara and Lakshmī-Narasimha temples appear to belong to the same period.

The bull in front of the east entrance of the Śiva temple is much damaged.



(P. 13.)

*Mysore Archaeological Survey.*]





The image of Vīrabhadra inside the navaraṅga is a good specimen of Hoysaḷa sculpture and is about 3½ feet high.

The Vīrabhadra temple is in a very dilapidated condition.

The original wooden car of the Lakshmī-Narasimha temple was broken about eight years ago. At the request of the people who offered more than Rs. 500, an estimate for about Rs. 1,090 is said to have been sanctioned. It is suggested that the car may be prepared early and the festival revived.

### SAMBHUNATHAPURA.

A note on the temple of Svayambhunāthēśvara has appeared in M. A. R. 1924, pp. 3-4. The temple stands by the side of the Hassan road and about 2 miles to the north of Arkalgūḍ. It is a Hoysaḷa structure in the Draviḍian style of a date not later than 1290 A.D. which is the real date of the inscription in front of it. In the Epigraphia Carnatica, Vol. VII, and also in M. A. R. 1924, the date has been wrongly read.

The temple has a garbhagriha, a sukhanāsi, a navaraṅga of nine squares and an outer navaraṅga of nine squares also. Its outer walls have plain octagonal cornices and at the back the usual plain pilasters. The tower is a brick structure of the Pāllegār period. The eaves have a sharp 'S' curve and at the back are ornamented with kīrtimukha arches. The outer navaraṅga pillars are round. The inner navaraṅga pillars are also round with pot—and wheel-shaped mouldings.

The outer navaraṅga seems to be a later addition of about the 14th century.

### GORUR.

#### TRIKŪṬĒŚVARA TEMPLE.

Gorūr is known in the inscriptions as Goravūr and it is stated that its sacred name was Śatarudrīyapura and that it was named Vijayādityapura by Vijayāditya-Heggade who got the Trikūṭa-lingas installed in the Trikūṭēśvara temple in the year Vyaya (1166 A.D.) when Narasimha I Hoysaḷa was ruling.

#### History.

The structure is a typical Hoysaḷa building with three cells, three open sukhanāsis, a navaraṅga of nine squares and an open porch of one square. (Pl. VI.) The cornices are deeply cut, but not remarkable. The walls are ornamented with right-angled pilasters bearing bell-shaped mouldings, and there are no sculptures on the walls. The three towers which are intact are square in plan and formed of stepped dentil cornices which are otherwise plain. (Pl. VII, 1.) Their frontal projections

#### General Description.

have lost their Saṣa groups. The two pillars of the porch are cylindrical with wheel mouldings on top; while the four navaraṅga pillars have cubical mouldings with sixteen-fluted shafts and wheel-shaped mouldings on top. The navaraṅga doorway is guarded by two damaged Śaiva dvārapālas and on the lintel panel Tāṇḍavēśvara dances between two makaras.

The ceilings are either flat or shallow carved domes. Those of the front porch and the three sukhānāsis and the garbhagriha have fine designs, as also the central one. In the navaraṅga are kept images of Gaṇapati and Mahishāsuramardinī and a damaged Sūrya and Saptamātrika panel. The main garbhagriha doorway has Lakshmī on the lintel. The līngas of all the garbhagrihas are round-headed and of natural stone.

The temple is a fine one and deserves preservation. It may be protected and entered into class II of the conservation list. Its roof needs immediate repairs, as it is badly damaged. The flooring slabs may be reset.

**Conservation.**

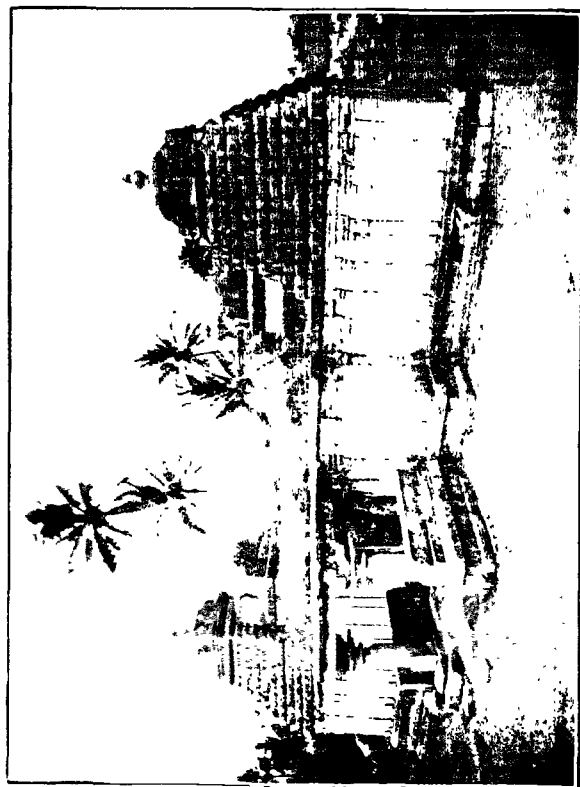
#### KAILĀSĒŚVARA TEMPLE.

Close to the Trikūṭēśvara temple on the north-east stands the Kailāsēśvara temple, a single-celled structure built probably in the Pāllegār period out of the materials brought from some ruined Hoysaṣa temple, probably that of Narasimha or Vāsudēva. The navaraṅga pillars, the garbhagriha doorway and some of the ceilings are Hoysaṣa and the stones have been built in a confused fashion. In the navaraṅga are kept Umāmahēśvara, Gaṇapati, Pārvatī, Kumārasvāmi and Kēśava some of which are Hoysaṣa pieces. The temple is badly out of repair. It is said that it has Rs. 300 at its credit. The repairs may be undertaken.

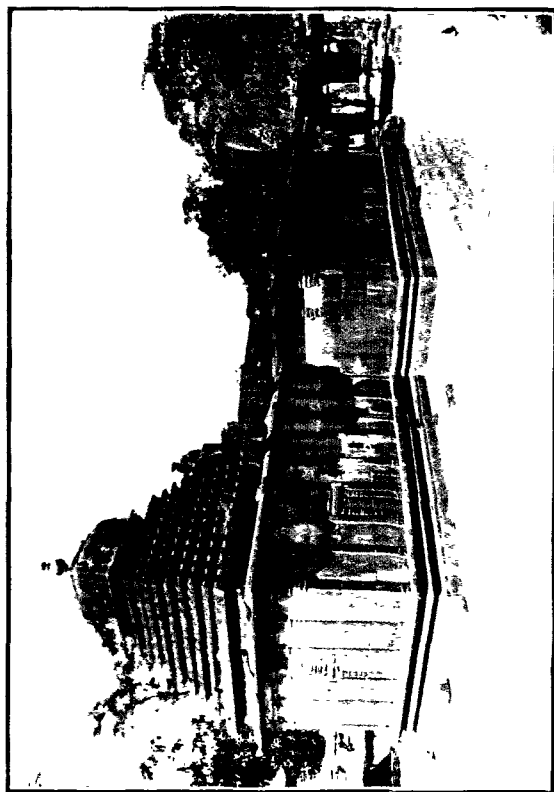
#### VĀSUDĒVA TEMPLE.

The Vāsudēva temple is a large and popular structure which is mostly of the late Vijayanagar period. The image of Vāsudēva which is covered with a thick coat of wax and whose face is much worn appears to be of Hoysaṣa workmanship though the tōraṇa is plain.

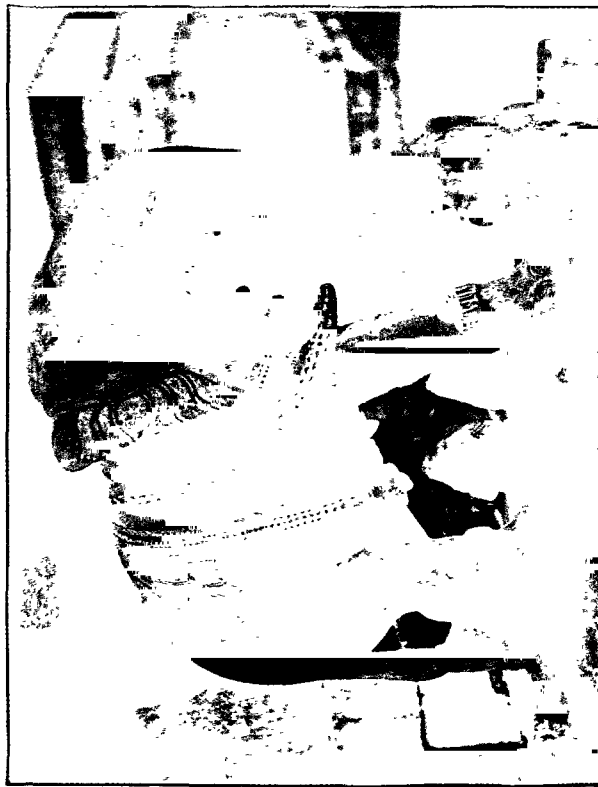
The temple is three-celled; but only the north cell is of soapstone with the Hoysaṣa pilasters on its walls. This part appears to be the only ancient portion of the temple. The rest of the temple appears to have been almost completely reconstructed about the year 1586 A.D. according to an inscription now covering the ceiling of the garbhagriha of the Narasimha temple near the river. The original



1. TRIKUTESVARA TEMPLE, GORUR—NORTH-EAST VIEW (p. 13).



2. RAMESVARA TEMPLE, DEVAVINDA—SOUTH-WEST VIEW (p. 18).



3. MARKANDESVARA TEMPLE, KHANDYA—ELEPHANT (p. 24).



4. FORT-GATE, MANJARABAD—CEILING (p. 16).



Hoysaḷa temple also was very probably a three-celled structure with right-angled garbhagrihas similar in form to the Trikūṭeśvara temple and probably of the same age. These three old cells perhaps housed the present Vāsudēva image in the main cell, the Yōgānarasimha image of the village in the north cell and the third image was possibly that of Vēṇugōpāla. Could it be that the extraneous Vēṇugōpāla now worshipped in the south-west shrine of the prākāra of the Rāmēśvara temple at Rāmanāthapura<sup>1</sup> originally belonged to the Vāsudēva temple of Gorūr?

### NARASIMHA TEMPLE.

The Narasimha temple near the river is situated in a beautiful grove but faces west. The temple was built definitely after about 1586 A.D., since an inscription slab of the Vāsudēva temple now covers the ceiling of the garbhagriha of this temple. The image of Yōgā-Narasimha (Pl. II, 3) is a good one of Hoysaḷa workmanship but is covered with a thick coat of wax.

The inscription just mentioned is a new find. That numbered as Hn. 179 in the Epigraphia Carnatica, Vol. V, was revised. It is included in the Hassan District Supplement as No. 192.

#### Inscriptions.

Another inscription which is stated to be similar to Hn. 179 and is inscribed on the four pillars of the navaraṅga of the Trikūṭeśvara temple was also revised and some differences in its reading noted.

### HALE-BELUR.

About four miles south-west of Saklēśapur is the village of Hāle-Bēlūr, called in the inscription<sup>2</sup> as Hāruva-Beluhūru. In the village a modern gable-roofed temple of wooden pillars and beams is built enshrining an image of Vāsudēva which originally belonged to a temple of the times of the late Kādambas who were subordinate to the Chālukyas. The doorway of the garbhagriha is of the same period and of potstone and similar to those of the Hoysaḷa period. The image of Vāsudēva (Pl. VIII, 2) is damaged and looks much worn out. It is in a standing posture and holding gadā, śankha, chakra and padma. The tiara over the head reminds us of that over the image of Yōgā-Narasimha in Sāligrāma since the angle of the cone is acute. The floral prabhāvali does not contain the daśāvatāras carved on it.

To the south-west of the temple is the inscription Manjarābād 18 which refers to the original temple. On the top of the inscription slab (Pl. VIII, 1) is a fine kīrtimukha panel with the figure of Kēśava flanked by a two-handed figure to the right standing in *tribhaṅga*, and a cow and its calf to the left.

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1. See *supra*, p. 10.      2. Manjarabad 18, Epigraphia Carnatica, Vol. V, Hassan District.

### MALALI.

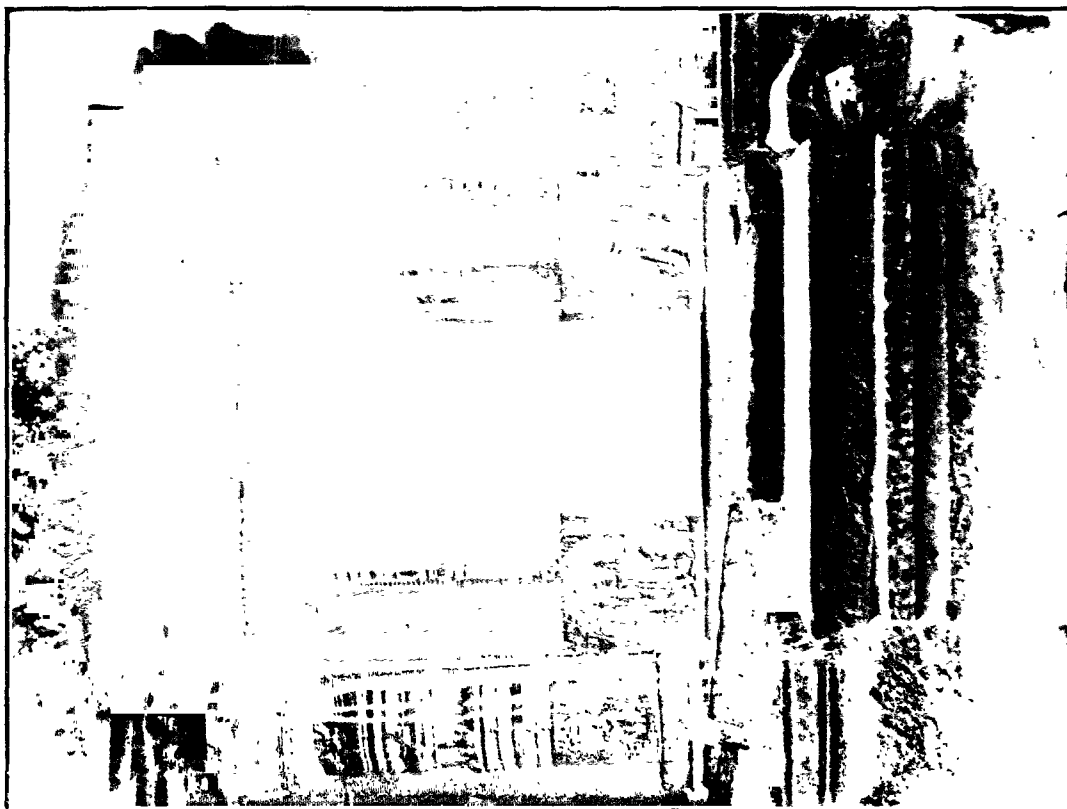
At Malali by the side of the waste weir to the north of the village stand two temples of soapstone, one of which is in a bad state of ruin. The larger one, however, is still standing. It is an ornate structure (Pl. VIII, 3) of about the Hoysala period, perhaps of the thirteenth century, and appears to have had a stepped pyramid tower of dentil cornices, which has now almost disappeared. The temple does not appear to have had a navaraṅga, since there are no signs of it. Two small elephants lead up to the platform and the sukhanāsi doorway with its perforated jambs, Vaishṇava dvārapālas and eight-pointed star-shaped pilasters. On the pillars and lintel are also carvings of Vēṇugōpāla, Kāṭṭamardana, Gōvardhanadhāri and Ugra-Narasimha. The sukhanāsi has a square domed ceiling. The garbhagriha doorway has a Gōpālakṛishṇa lintel. On the Garuḍa pedestal inside now stands a small līṅga with its own pīṭha and in the garbhagriha are also kept images of Gaṇēśa and Vāsudēva which appear to belong to very late Hoysala times. The image of Vāsudēva with its broken head appears to be a late Hoysala piece meant more for the Pañchāyatana of a Śiva temple than for the main image of a Vaishṇava temple.

### MANJARABAD.

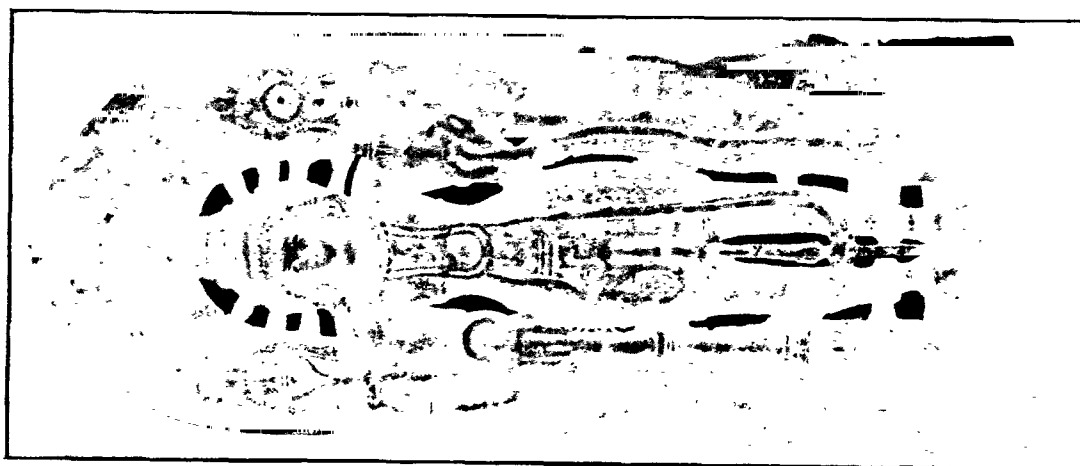
Four miles to the north of Saklēśapur, on a hill commanding the highway leading from Mysore to Mangalore, Tipu built a fortress of a rather fanciful shape which he named Manjirābād. It covers the top of a mud and laterite hill, about 200 feet high, and is very small in dimensions, being about 120 yards in diameter. Its gate is guarded by an outer fort line so that it has an outer, a middle and an inner gateways. A steep ascent leads to the outer gate (Pl. XVII, 2) which has a pointed arch and stone jambs bearing ornamental creeper bands growing out of narrow-necked jugs and bands also of tiger stripes.

In the ceiling of this gateway (Pl. VII, 4) is shown the plan of the fortress with its gates and a round battery in the centre. Probably this proposal was not carried out.

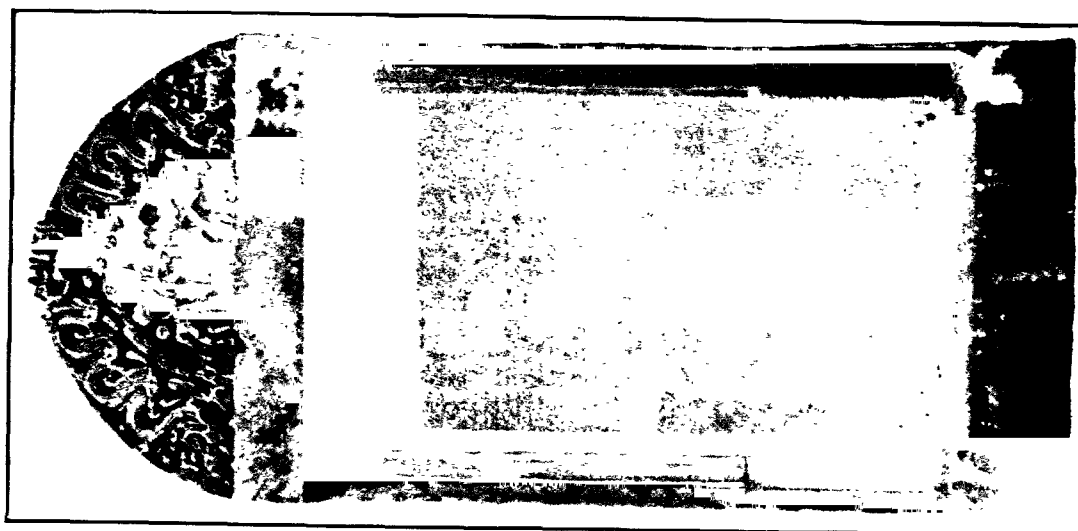
Another foliated gate leads into the fort yard (Pl. IX, 2 and 3) in the centre of which is a cross-shaped tank and two structures of brick and mortar, having steps. In the north-east wall commanding the pathway up the hill are several vaulted guard-rooms equipped with an underground cell and what looks like a latrine. The fort is in the shape of an eight-pointed star (Pl. IX, 1) and the parapet which is thick and about 10 feet wide, is well provided with cannon mouths and musket holes. At the outer corners there are round guard rooms with musket holes. A moat and an outer wall surround the fortifications. The prospect on all sides and, particularly, on the south towards the Kumārasvāmi hills, on the north towards the Bābābuḍan,



3. VISHNU TEMPLE, MALALI—EAST VIEW (p. 16).



2. VASUDEVA TEMPLE, HALEBELLUR—  
VASUDEVA (p. 15).



1. VASUDEVA TEMPLE, HALEBELLUR—  
INSCRIPTION STONE (p. 15).





and on the west where the road to Mangalore winds through the dense vegetation of forests and plantations, is most beautiful. To the north, half a mile away, is a higher peak from which a battery could perhaps easily command this fort. Perhaps the range of cannon in Tipu's days was shorter, or it may even be that the fort was built on a hill where water could be stored.

### ANGADI.

The temple of Vāsantikā is a very modern structure recently repaired by the villagers and has a roof of Mangalore tiles with inner wood work. In the garbhagriha there is a group of colossal Saptamātrikās in stucco consisting of Vaishṇavī-śakti or the so-called Vāsantikā (Pl. X, 2) as the central figure facing east, and to her right Kaumārī with a small image of Shālmukha on the pedestal, Brāhmī with three visible heads to further right facing north, and to her left Vārāhī with a cow's head and to further left facing south Māhēśvarī with four hands, the back hands holding trisūla and ḍamaruga. Vaishṇavī holds in her back hands chakra and sankha and has a prabhāvaḷi with a seven-hooded snake rising up over her head. On the pedestal of each of the goddesses is the head of a rākshasa; on each thigh of each, a cobra. The other three goddesses have two hands only and appear to hold a sword handle in the right hand and a bowl in the left. They wear breast bands, tight fitting bodices and skirt-like lower cloth, large ear-rings and kirita or crown of the conical type. These figures remind us of similar images at Kōlār and Śettigere near Bēlūr and appear to belong to Dravidian workmanship. They are probably of about 1000 A.D., though not of high sculptural beauty. The sanctum walls have been more recently painted as also the west wall of the anti-chamber with the Śaiva dvārapālas. It is said that the goddess declares oracles to one of the local devotees. There is no vestige of a stone building near this temple. Its present dipastambha pillar evidently belongs to the Kēśava temple.

The identification of Vāsantikā with Vaishṇavī Sakti is noteworthy in view of the widespread belief that this patron-deity of the early Hoysaḷas was a Jain goddess.

The tōraṇa of Nēminātha is well ornamented and resembles that of Ādinātha at Bastihalli near Haḷebīd. Behind the two beautiful chāmara bearers, it has the images of the eight Dikpālas.

### Bastis.

The pillars of the shrine to the east are of granite with cylindrical shafts and hemispherical mouldings. The Yaksha and Yakshī (Pl. X, 3 and 4) standing in the sukhānāsi are beautiful. The Yakshī holds in her right hand a bunch of flowers, while her left rests on the head of a boy. In the sanctum there are three standing figures. The west shrine has been repaired recently and is now out of danger. The repairs to the east shrine should be taken up immediately.

**DEVAVRINDA.****RĀMĒŚVARA TEMPLE.**

Dēvavrinda is an important local place of pilgrimage in the south-west corner of the Mūḍgere Taluk, close to the Ghāts, and belongs to the Goṇibīḍu hobli. It appears to have been a place important for the worship of Lakshminī as early as the Gaṅga days.

It has a well-known temple of Rāmēśvara (Pl. VII, 2) whose mahādvāra, prākāra, etc., appear to belong to the Vijayanagar period. The main temple, however, appears to date from the late Hoysaḷa times. It is a granite structure with a garbhagṛiha, a sukhanāsi and an inner navaraṅga with pilasters on the outer walls and a square stepped pyramid tower of dentil cornices, all of which belong to the late Hoysaḷa times. The mukhamanṭapa is now enclosed and the cubical mouldings of the pillars are all ornamented with figure sculptures which appear to belong to the Vijayanagar period. The outer walls have shallow niches also in addition to the pilasters. But for the stepped pyramid tower, the temple has little to distinguish it from the early Vijayanagar structures. The mukhamanṭapa is now approached by a flight of steps which is supported by two yālīs. Among the pillar sculptures are found indecent figures, Kṛishṇa and the Yamaḷārjuna tree, Śiva as Nandivāhana, Kapila-ṛishi, etc. The canopies over several of the figures in the mukhamanṭapa have chain ornamentation which was very prevalent in the 14th century. In the prākāra are the shrines of Kēśava—a late Hoysaḷa image—Vīrabhadra, Āṇjanēya, a small Vijayanagar period image, and Dēvī. The Vīrabhadra shrine has also a stepped pyramid tower. The Dēvī image (Pl. X, 1) is a good piece of work with a well ornamented crown and a breast band. It has two hands, one of which holds a lotus bud and wears a *sari* tied up in the middle Vijayanagar fashion.

The prākāra of the temple is greatly damaged, the major part having disappeared. It is worth while to repair the temple properly, since it appears to be important from the Muzrai point of view.

**BELUR.**

The renovation work at Bēlūr is in good progress. The kalyāṇamanṭapa and the Nāganāyakana-manṭapa which were dilapidated were removed, so that a good view of the Chennakēśava temple is obtained from the south-east (see *frontispiece*).

Some new inscriptions have been discovered, and copied.

**SETTIGERE.**

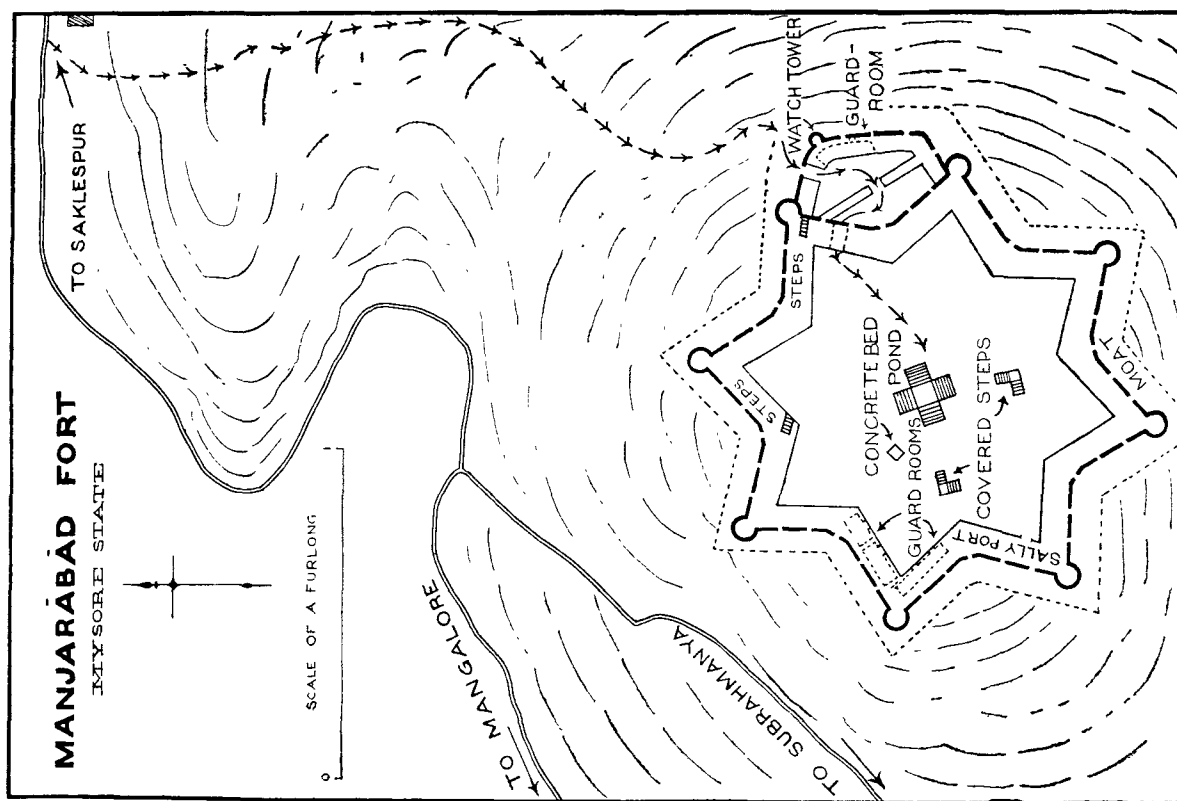
About four miles north of Bēlūr is the village of Śeṭṭigere with two temples situated a little south of the tank by the road side. The bigger building facing east



2. PORT YARD, MANJARABAD - VIEW FROM EAST (p. 16).



3. PORT YARD, MANJARABAD - VIEW FROM WEST (p. 16).



L. (P. 16).



has the stucco image of Durgā called Dēvīramma, which, in certain respects, resembles the Māhēśvarī of the Saptamātrikā group at Aṅgaḍi, though the *tiara* and the folds of the *sari* are different here. The occurrence, however, of the parrot motif on the prabhāvali as also the yālīs is suggestive of the probability that the image might be as old as the parapet of the Subrahmaṇyēśvara temple in Rāmanāthapura which has an inscription of the 17th century. Perhaps stucco images were made even during this late period. The only inscription found in this village is on the lamp pillar, perhaps of the utsavamūrti, inside the village and is dated in Sādhāraṇa corresponding to about 1611 A. D. The goddess sits in sukhāsana holding in her four hands the handle of a sword, triśūla, drum and bowl. There is no figure on the pedestal to indicate what type of Śaktī the image is. The eyes are large, the eyebrows conventional, the nose is aquiline and the face wanting in beauty.

A little to the north-east of the Dēvīramma temple is another smaller structure enshrining in its garbhagriha a small stone image of Mahishāsuramardinī.

Both the shrines are architecturally insignificant.

### KARAGAḌA.

Further north, about two miles from Śeṭṭigere, is the village of Karagaḍa in which is situated a modern building enshrining Āṇjanēya, a relief figure of the Vijayanagar period. In the front aṅkaṇa are kept two inscription slabs and some

**Inscriptions.** Nāga stones. One of the inscriptions relates to Mārasinga, the Gaṅga king, and his battle with Rājāditya who besieged Uchchangī in Śaka 893. The inscription has been included in the unpublished Hassan Supplement as No. B1. 308. The top panel contains, in relief, the figure of a tame and caparisoned elephant standing to left before a conch. Below the panel are other relief figures of a crescent, sun and goad. On the other inscription slab below the sun and moon is a panel with a Śrī-Vaiṣṇava tripuṇḍra supported by śankha and chakra. Below the panel there appears to have been an inscription which is now completely effaced.

**Images.** Two mutilated images, one of a Śaivaite dvārapāla and the other of Sūrya, are standing close by the Āṇjanēya temple and on either side of what is called the Bhūṭadagūḍi. They prove the existence of a Hoysaḷa Śiva temple in the village.

### MARALE.

Marale is a village about nine miles to the south-east of Chiknagaḷūr. It has an old tank on the north-west side, of which on a high ground and in a commanding position stand two temples side by side. The larger or northern one is dedicated to

Kēśava and was, according to epigraphical records, constructed by Rāyaṇa-Daṇḍanātha in 1130 A. D. and visited and endowed with lands, etc., by Viṣṇuvardhana Hoysaḷa. The southern and slightly smaller temple is dedicated to Siddhēśvara according to the inscription No. 141, Chikmagalur Taluk, though in the inscription No. 140 the original name of the liṅga appears to have been Kali-dēva. This temple is also said to have originally been constructed, possibly about the same time, by Rāyaṇadaṇḍanātha in the reign of Narasimha I Ballāḷa. Both the structures are of soap stone and are well ornamented, though the temple of Kēśava is the larger and better executed of the two. In their general appearance they remind us of the twin temples at Moṣaḷe to the south of Hāssan.

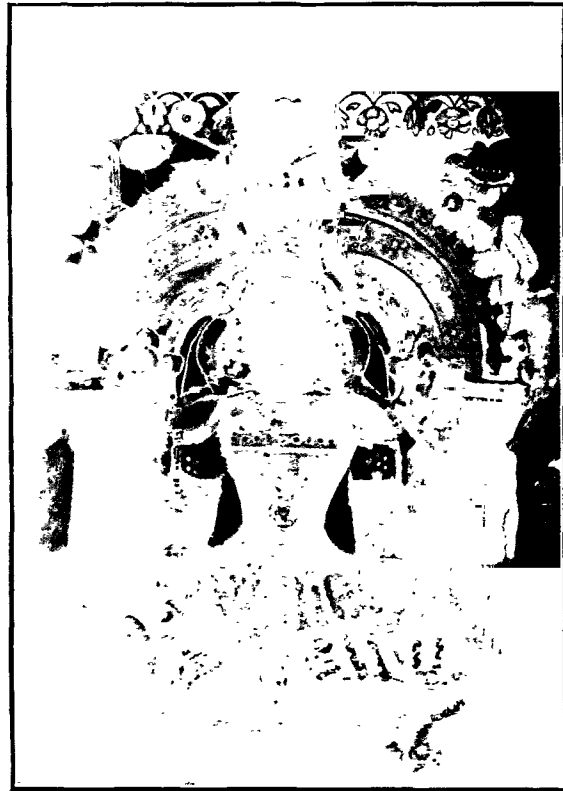
### KĒŚAVA TEMPLE.

The Kēśava temple has a garbhagriha, a closed sukhanāsi, a navaraṅga of nine squares and a porch of one square. (Pl. XI). The basement is on the outside cut up horizontally into four cornices without ornamental designs (Pl. XII, 1). One of these bears the dentil mouldings meant for the makara faces and the cross designs. The navaraṅga and also the garbhagriha are square in form with projecting centres on the outer sides. The upper portions of the walls are ornamented with a number of ornamental turrets, some being of the stepped pyramid kind with dentil cornices, borne on pilasters of the indented square pattern. The others are of the multi-turreted type borne on tall double pilasters. Some of these have exquisite designs. Those on the north and south sides have standing groups of Viṣṇu (gadā, chakra, śankha, padma) and Kēśava. Their flanking turrets are surrounded by beautiful serpentine bands. The three niches on the outside of the garbhagriha are specially beautiful, the one on the south being perhaps the best. It has a row of lions on the basement, floral reliefs in imitation of perforation on the sides and beaded work hanging from the eaves. Under the north niche is a well carved sōma-sūtra ornamented with makaras. The double eaves have beaded hangings and the old parapet is missing. The present tower is one of brick and mortar constructed in the last century.

The porch is entered between two elephants bearing ornamental trappings including head bands, chains, jingled necklaces, bells and anklets, and offering lotus flowers with their trunks. The two pillars of the porch are of the thirty-two fluted Hoysaḷa type with all the classical mouldings of the disc, the bell, the pot, the wheel, etc. The low stone benches on either side of the porch and their railings have now disappeared. The porch ceiling is a flat one with nine squares, the central one bearing a Lakṣmīnārāyaṇa group with the guardians of the points around. On the beams below it are the twenty-four forms of Viṣṇu, etc., and on the corner stories further down are carved groups of dancers. The navaraṅga doorway which



1. RAMESVARA TEMPLE.  
DEVAVINDA—DEVI (p. 18).



2. VASANTIKA TEMPLE, ANGADI—VASANTIKA  
(p. 17).



3. BASTI, ANGADI—YAKSHA (p. 17).



4. BASTI, ANGADI—YAKSHI (p. 17).





is comparatively plain has, above the lintel, a panel with Lakshmīnārāyaṇa flanked by elephants and supported by two images of Viṣṇu seated in padmāsana.

The navaraṅga has four fine round pillars bearing beaded work. Above their umbrella mouldings which have flying Yakshas there were formerly bracket images four for each, *i. e.*, sixteen in all. Out of this number five only now remain. They are finely shaped and beautiful with well designed creeper tōraṇas. Probably they come from the same sculptors as carved the bracket images at Bēlūr. Those that now remain are :—

*South-East Pillar.*—

- (1) Lady with parrot—damaged.
- (2) Boy dancing while playing on flute ; hands broken.

*North-West Pillar.*—

- (3) Abhinaya or gesture. The lady stands finely poised in *tribhaṅga*. Her face is beautifully moulded, but her expressive hands are broken.

*North-East Pillar.*—

- (4) The Dance. Both hands and one foot of the lady are missing.
- (5) The Dance begins. The lady has commenced to beat time with her left toe which is slightly raised.

The ceilings are all flat and divided into several panels each. They generally bear relieve flowers with a Dikpāla in the centre. The central ceiling only has a Lakshmīnārāyaṇa group in the centre, surrounded by the Dikpālas, each group being placed in a circle. On the corner stones are sculptured groups of male and female dancers with accompaniments. In the upper band are carved the twenty-four forms of Viṣṇu.

The sukhanāsi doorway which is covered over with a coat of lime-wash has a Lakshmī-Nārāyaṇa group in the centre between two makaras and two Śakti goddesses. On the jambs are carved two fine dvārapālas (slightly mutilated). The sukhanāsi ceiling is elegantly designed with a pendent circle in which is carved a very fine Lakshmīnārāyaṇa group. Above the garbhagriha doorway between Nārāyaṇa and Kēśava is an Ugranarasimha group with Garuḍa and Prahlāda. Inside the garbhagriha under a flat ceiling finely ornamented with a padma surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuḍa with his wings opened, his fangs showing and his hands joined in reverence under a serpentine canopy. On the pedestal stands a well carved image of Kēśava (Pl. XII, 2) of about six feet in height in all excluding the pedestal. Its nose and chin are slightly damaged and mar the beauty of its face. The latter with its chubby cheeks is more like Vijayanārāyaṇa of Bēlūr than Kappe-Chennigarāya. The emblems, however, are finely designed and deeply carved as also the two-handed goddesses. Bhū holds pāśa and kalaśa while Śrī holds kalaśa and padma. The tōraṇa is finely

designed and around its serpentine band, etc., are the ten avatāras of Viṣṇu in good relief. As usual the fish and tortoise are in their natural form; Buddha is seated in yōgāsana; but Kalki appears sword in hand, riding on a spirited horse.

The temple is intact. The whitewash in the interior, particularly that covering the sculptures, should be carefully scraped off by skilled hands. The porch in the north-east corner has been provided with props.

### SIDDHESVARA TEMPLE.

The Siddhēśvara temple is in general plan and design similar to the Kēśava temple, being square in form (Pl. XIII). It is slightly smaller and has more of figure sculptures. Its basement is similar, though the turrets of its niches have other and perhaps slightly inferior designs. The figure sculptures on the walls are standing from near the porch and running clockwise:

*East Wall—right side.*—Vidyā-Gaṇapati; Śrī-Rāma with four hands, an ugly and extraneous piece, perhaps introduced in the late Vijayanagar times.

*South Wall.*—Mahishāsuramardini; Sarasvatī dancing with accompaniments; (a vīragal of 1110 A. D. has been introduced into the wall); Vīrabhadra dancing, bearded Brahma; Rati and Maumatha; Sūrya (8 horses instead of 7 on the pedestal) with a goddess; Bhīravī; Bhairava;

*West Wall.*—Shamukha on peacock, Tāṇḍavēśvara, Pārvatī (rosary, trident, mirror and fruit);

*North Wall.*—Brahma, Ugranarasimha, Dharaṇī-Varāha group; Pārvatī; Tāṇḍavēśvara: Viṣṇu (unfinished), Trivikrama (with the right leg broken); Trivikrama (gadā, chakra, śankha and padma); Bali and Vāmana, Gajāsura-mardana; Gajēndramōksha; Viṣṇu (broken); Kēśava (padma, śankha, chakra and gadā).

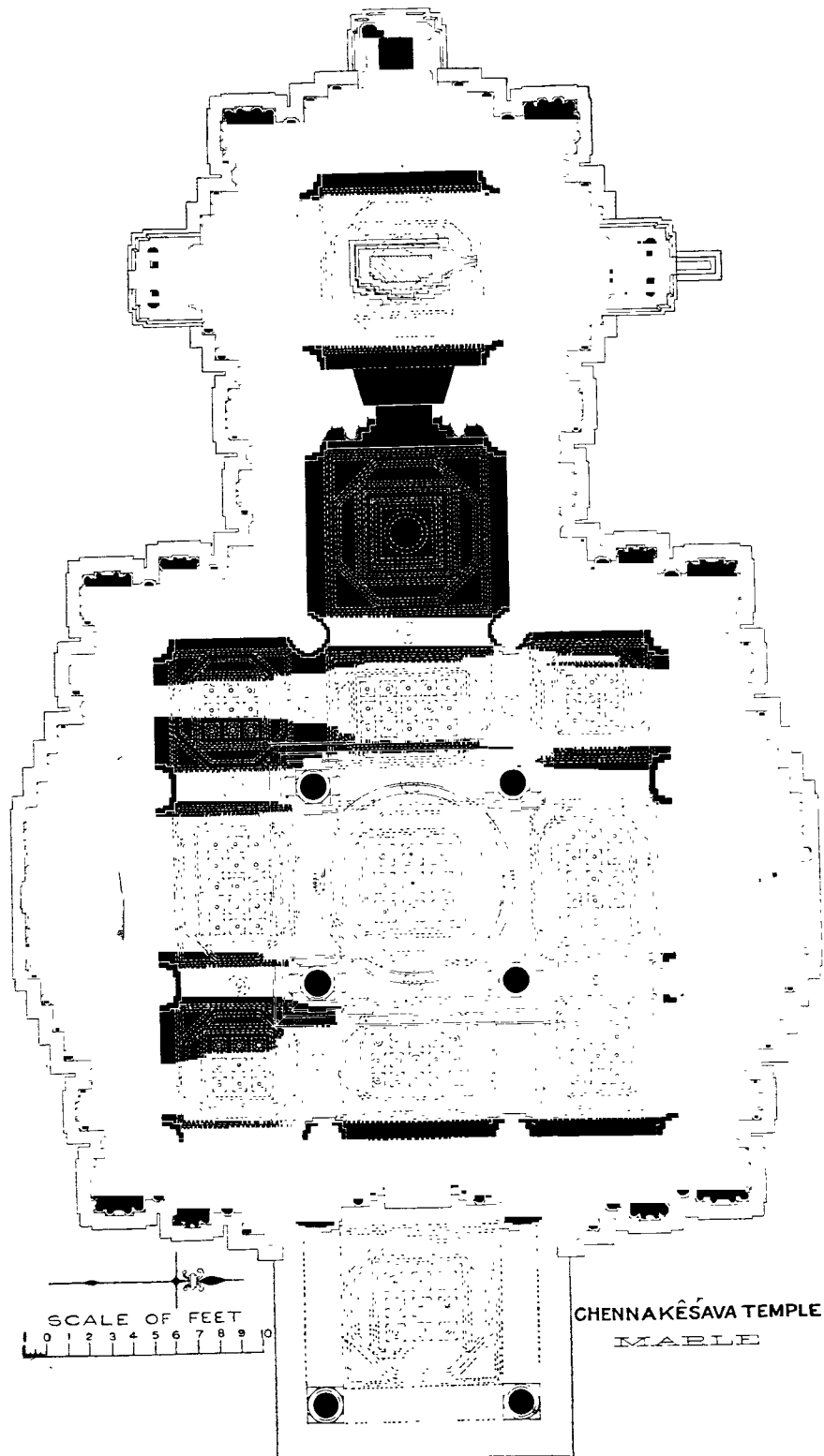
*East Wall—left side.*—Bhairava and Bhīravī.

The eaves, parapet, etc., are similar to those of the Kēśava temple; but the modern brick tower has been given a very inelegant shape which is out of harmony with the surroundings.

The porch is similar to that of the other temple with Umāmahēśvara flanked by Gaṇēśa and Sarasvatī on the lintel and Tāṇḍavēśvara surrounded by Dikpālas in the ceiling.

The navaraṅga pillars are less ornamental than those in the Kēśava temple; and each ceiling except the central one is flat and bears a Dikpāla surrounded by eight flowers on a flat slab. The central ceiling is, however, a fine one. The pillars have no bracket images. On the beams and corner stones appear three rows of sculptures:—

*Bottom: East*—a dancer dancing with drummers and musicians accompanying; one of the dancers has her cloth pulled off by a monkey;



(P. 20).



- South*—(1) the Dēvas and Asuras churn the milky ocean ;  
 (2) a king and queen, Emperor Narasimha and his queen perhaps, hold durbar, while wrestlers wrestle and women exhibit acrobatics ;  
*West*—a man and a woman dancing with accompaniments.  
*North*—(1) Umāmahēśvara group ;  
 (2) a pot-bellied Yaksha dancing with accompaniments ;  
 (3) the story of Śiva as Kirāta fighting Arjuna.

*Second band* : *East*—Dancing group.

*South-East*—Dancing Gaṇēśa with accompaniments.

*South--*—Drummers and musicians.

*South-West*—Goddess dancing.

*West*—do

*North-West*—Śiva holding court.

*North*—Goddess dancing.

*North-East*—Śiva's attendants like Vīrabhadra, etc.

*Top band* : Twelve goddesses resembling the Saptamātṛikās.

*Ceiling slab*—On this are nine circular panels with the Dikpālas around and Tāṇḍavēśvara in the centre.

The sukhanāsi is open and now contains an image of Vidyā-Gaṇapati, etc. The sukhanāsi ceiling has Tāṇḍavēśvara surrounded by padmas. The garbhagriha doorway has on the top panel Lakshmī seated between elephants. The garbhagriha ceiling is a shallow dome. The Siddhēśvara līṅga appears to be a much worn natural stone.

The temple is not kept so clean as the other one. Its flooring slabs have been lost and the ceiling appears to be leaking. It deserves these small repairs.

An inscription was found below the figure of Sarasvatī on the south outer wall of the navaraṅga. It mentions a certain Kuḷlayya.

## MINOR TEMPLES.

The Kamaṭhēśvara and Bhairava shrines are ruined structures to the north of the village. They are architecturally unimportant with plain square pillars and brick towers plastered over. Inside the navaraṅga of the Kamaṭhēśvara shrine are kept the images of a bull, Viṣṇu, Gaṇapati, Durgā and Sūrya. The Bhairava image in the dilapidated Bhairava temple is ugly and supported by independent images of rude goblins on either side.

There are three vīragals and an uyyāle-kamba in front of the Bhairava temple. Another vīragal stands a little to the south of the Kamaṭhēśvara shrine, while to the west stand two māstikals, one of them showing in relief three hands.

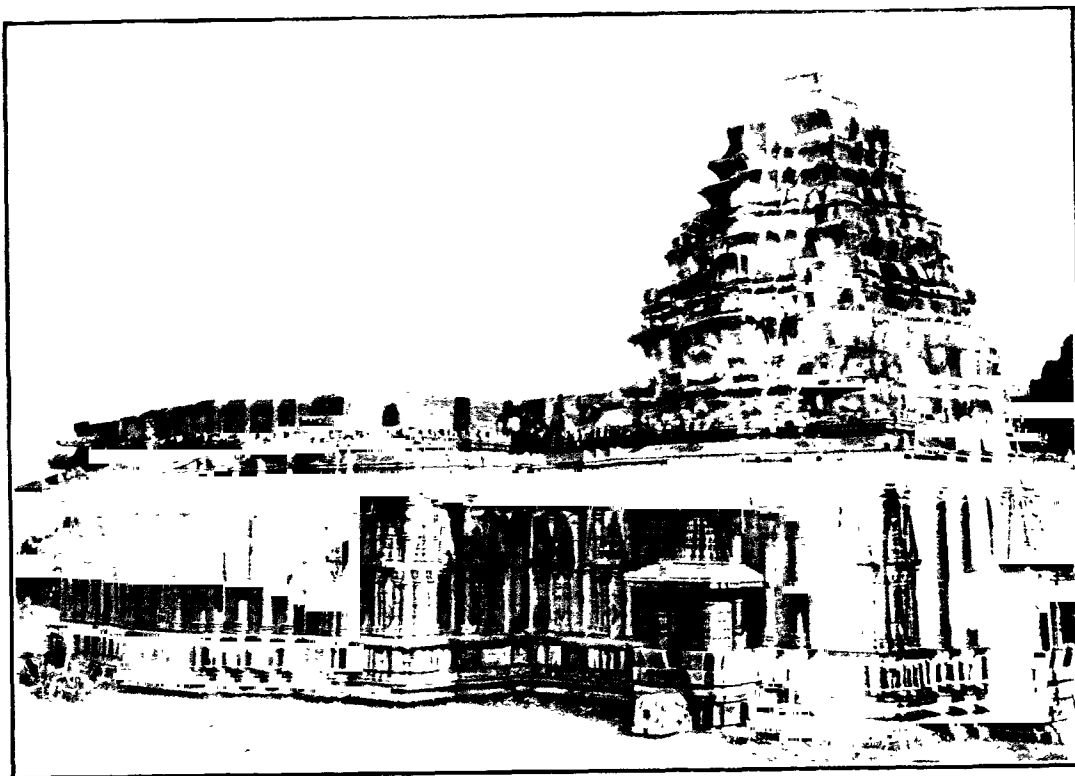
The Kāḷammā temple which is in the heart of the village is a structure of the Pāllegār times and unimportant architecturally. The wooden car is dilapidated and the car festival has, therefore, been suspended since over twenty years.

### KHANDYA.

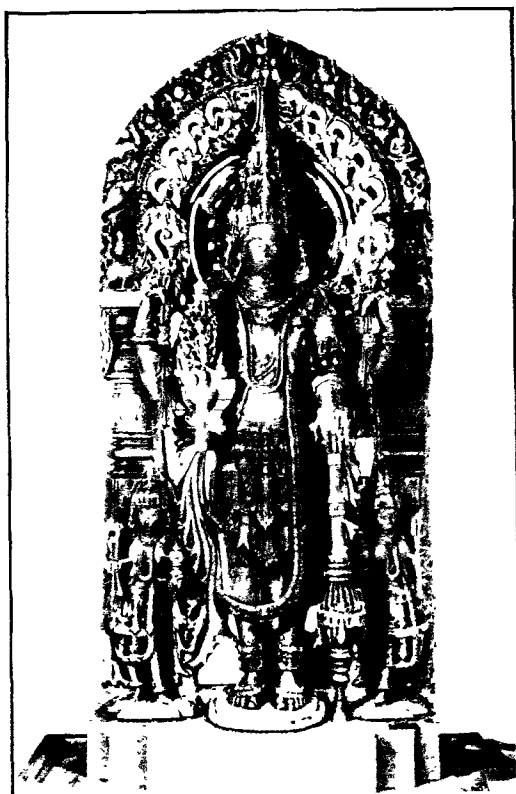
Khāṇḍya is a little village on the right bank of the Bhadrā about two miles to the north of Sangamēśvarpet which is about six miles east of Bāḷehonnūr. It has been described in brief in the M. A. R. 1929, p. 7.

According to the inscriptions, which are four in this place, there existed in the days of Vīraballāla II, three temples, *viz.*, Mārkaṇḍēśvara, Janārdana and Bīredēva. The last of these is said to exist in the forest on the other side of the river. Of the first two the only portions that can be ascribed to the Hoysala or any earlier period are the two elephants, one of which has been illustrated in Pl. VII, 3 in front of the Mārkaṇḍēśvara temple and the Janārdana image and a few pieces of soapstone beams, etc., which are now lying behind the Janārdana temple. The rest of the Mārkaṇḍēśvara temple appears clearly to be a simple but homogeneous structure of the Malnāḍ or Keḷadi type belonging to the 16th century A. D. It consists of a garbhagṛiha enshrining an old and worn out līnga, and having a padma ceiling, of a sukhanāsi with a pradakṣhiṇā as at Śringeri, Banavāsi and elsewhere, a navaraṅga with four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops, and a porch flanked by stone benches provided with round-topped railings. On the navaraṅga pillars are carved Vīrabhadra, Bhairava, Garuḍa, Hanumān, etc. A common ornamental design is the wheel with curved spokes or padma peculiarly arranged and so prominent at Keḷadi (M. A. R. 1932, pl. XIV, 1). There can be little doubt that the present temple was constructed in the late Vijayanagar period by either Venkaṭapa-nāyaka of Bēlūr or his contemporary of Ikkēri. Temples of a similar type are found at Kaḷasa and elsewhere. The steps leading to the porch and the elephants guarding them are good pieces of Hoysala work.

The Janārdana temple with its garbhagṛiha, sukhanāsi and long navaraṅga is also a structure of about the Vijayanagar period. The Janārdana image, however, though much mutilated and broken into pieces, is an interesting one. It is really not Janārdana at all; but Venkaṭēśa of the old type seen at Talkāḍ and on the west wall of Binnamaṅgala. It is a standing figure with long conical kirīṭa, the jaṭā falling behind the neck, no phālāksha, a prayōga-chakra in the right back hand and a śankha held between two fingers of the left hand, the left forehand looking as if in kaṭihasta. The right forehand is unfortunately broken, but appears to have been in the dāna-mudrā with the fingers somewhat drawn up. The image may well be attributed to the Chōḷa period or about the 11th century A. D.



1. CHENNAKESAVA TEMPLE, MARLE—NORTH-WEST VIEW (p. 20).



2. CHENNAKESAVA TEMPLE, MARLE—  
CHENNAKESAVA (p. 21)



3. GOPALA KRISHNA TEMPLE, AGUMBE—  
VENUGOPALA (p. 37).





Around its legs is a stone box and tradition says that it was the sacred box of Agastya from a sāligrāma in which 'Janārdana' manifested himself while the sage was taking a bath in the Bhadrā. The mahādvāra and the prakāra walls are also of the late Vijayanagar period.

The temples were repaired about five years ago at a cost of about Rs. 5,000.

#### **Conservation.**

Both the temples are now in a sound condition except for the dilapidated prakāra wall. The Bhatṭar complains that his very low emoluments have compelled him to think of voluntary retirement. Since such an event would lead to the neglect of the temple, it may be recommended that the emoluments may be increased, worship being revived in all the four temples in the neighbourhood.

The image of Yōgānarasimha near the river (4 feet high with the Garuḍa pedestal) is a piece of Hoysala workmanship slightly damaged. Nothing of the old temple remains except a large number of worked stones which are lying about and the basement of the old temple. The image is now absolutely in the open air and is at the mercy of any vandal who would mutilate it. It may be removed to the navaraṅga of the Janārdana temple and installed there facing south so that it may be worshipped along with Janārdana. Otherwise it may be removed to a museum.

### **BALEHONNUR.**

From the bridge at Bālehonnūr a grand view of the Bhadrā river is obtained (Pl. XIV, 1).

### **BALEHALLI.**

#### **VĪRABHADRA TEMPLE.**

The temple of Virabhadra in the village of Bālehalli is a granite structure with a garbhagriha, a sukhanāsi, a navaraṅga and a porch. The last, according to the inscription of a pavement stone slab, was constructed in Ś 1454 i.e., 1532 A.D. Inside the garbhagriha is an image of Virabhadra mentioned in an inscription dated Śaka 1290 (see M. A. R. 1932, Inscription No. 44). The pillars in the navaraṅga are thick and square with the figures of Baṣava, etc., in relief on their cubical mouldings. The tower over the garbhagriha is a stepped pyramid as that of the Mārkaṇḍēśvara temple at Khāṇḍya. The *kaisāle* around has old wooden pillars in imitation of the stone ones of the period. The temple is architecturally unimportant.

### **SRINGERI.**

#### **VIDYĀŚAṆKARA TEMPLE.**

The Vidyāśaṅkara temple is doubtless the finest architectural structure in Śringeri and one of the best in the Mysore State. It appears to have been constructed to commemorate Vidyāśaṅkarasvāmi who has been identified by

Mr. R. Narasimhachar with Vidyātīrthasvāmi, the famous guru who was living at the time of Bukka's visit to the place in 1356 A. D. and probably died very soon after. Thus the temple may be ascribed to the date circa 1357 or 1358 A. D.

Its situation is one of the most picturesque in the whole state, comparable in some respects with the position of the Taj at Agra. The Tungā rushing down from the hills makes a loop here flowing first towards the west, then towards the north and then turning east. Just where the last turn is taken its left bank is steep and high; and on this ground within 50 yards of the river this beautiful temple has been built facing east and thus parallel to the river. A very fine view is obtained from the opposite bank<sup>1</sup>.

A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. It is built on a platform, about 4 feet high. The upper portion of its walls has rows of turrets under which stand large sculptured images. Above a set of double eaves rises a tower whose general look is like a stepped pyramid. The temple is built entirely of granite of which there appears to be a quarry near Śringēri.

The plan of the temple is extraordinarily interesting and peculiar<sup>2</sup>. Two semi-circles or *apses* form its eastern and western ends; and they are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square.

The building has a garbhagriha, a wide sukhanāsi with which is connected a semi-circular pradakṣhiṇā, and a navaraṅga with a large central square. It reminds us of the Buddhist chaityas, the Viṣṇu temple at Aihole and perhaps of the palaces of the Achemenian emperors. But there is little doubt that the architect has taken his cue from the round-backed Hoysala temples with numerous importations from the Chōla temples of South India. The result is an attractive and highly interesting composition in which are mixed up several features of the Chālukyan and the Dravidian styles. These details will be noticed later on.

The platform which follows the contour of the main temple is a strongly built structure with a number of cornices one of which bears small kīrtimukhas on its dentil projections. Since the temple has six doorways, the platform has six sets of steps, each of which is flanked by a pair of elephants, each animal holding a large fan-like floral design. The animals have no individuality and are not comparable to Hoysala elephants in similar positions.

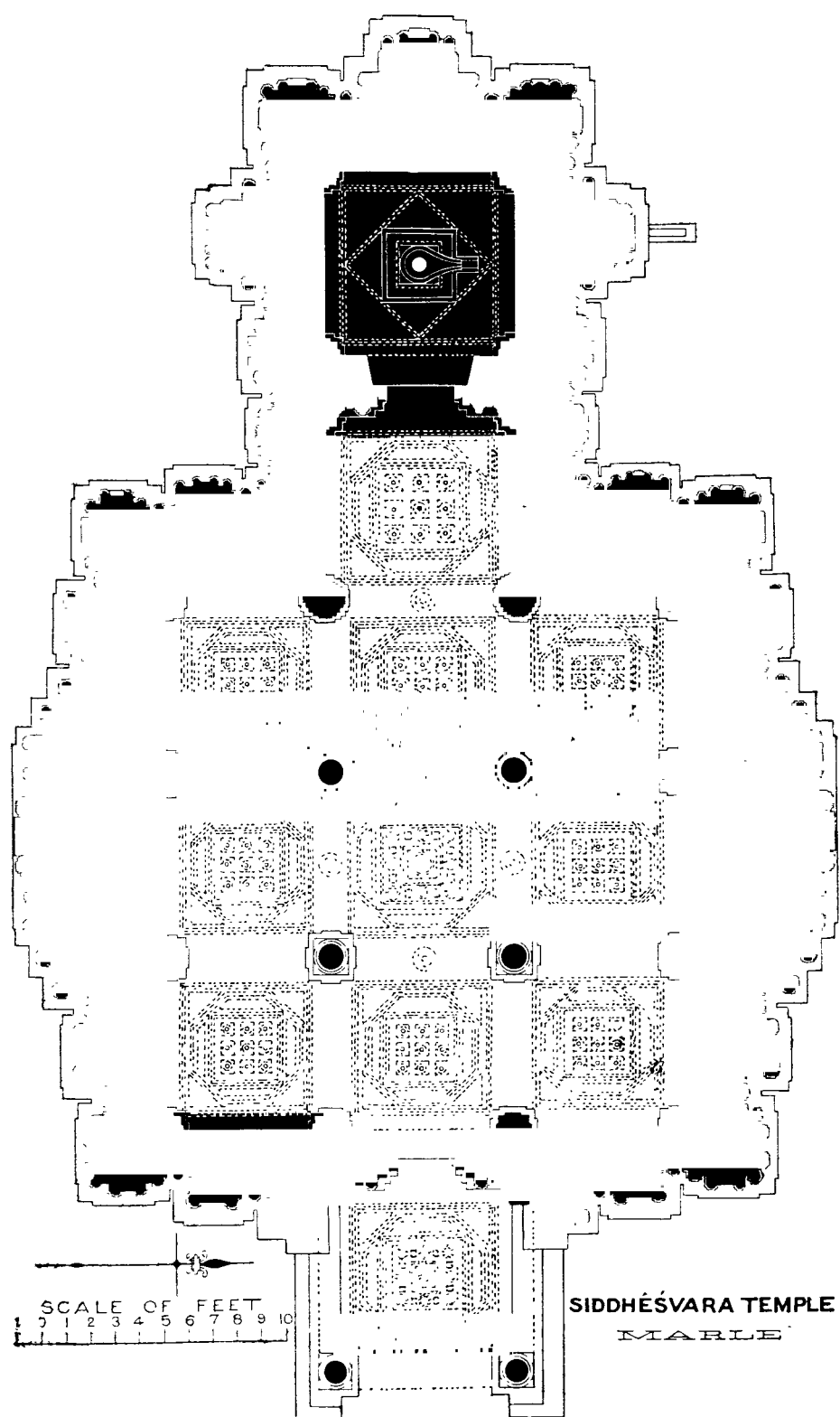
The temple is raised upon a basement, more than 5 feet in height, which with another set of cornices, reaches up to a height of about 8 feet. This portion has nearly half a dozen

#### **Platform.**

#### **Basement.**

1. See M. A. R. 1931, Plate VII, 1.

2. Ibid 1916, Plate VI.



(P. 22).

*Mysore Archæological Survey.]*



cornices and about five sculptured bands making in all nine noticeable rows. The bands and cornices offer a pleasing contrast of light and shade, which is in imitation of similar Hoysala work.

*First band—Horse frieze.*—At the bottom comes a row of horses with accoutrements and their riders sometimes leading them. Though these animals are often similar, a few of them are in highly spirited postures and have individualities of their own: for example, a horse tearing the ground with its hoof—north-side middle. Occasionally we get other animals like hooded cobras with or without charmers, camels, tigers, lions, a herd of deer (north-west corner), etc., while the corners generally have some ornamentations like towers.

*Second band—Elephant frieze.*—This has a row of elephants accoutred and in various interesting postures. Occasionally a tusker fights a man or another elephant or a lion. Some interesting groups are mentioned below:—

*South-East*—Elephant slaying man; tusker attacked by lion.

*South-West*—Two tusked slaying a lion.

*North-West*—Two rams fighting a led camel.

*North*—Hunch-back and mate.

*North-East*—Elephant and bull with a common head; elephant goring a man to death and hurling him; man fighting lion.

*Third band.*—This is a cornice having a rope design ornamentation with a band of flowers on its face and beads in the valleys.

*Fourth band—Lion frieze.*—This is a frieze of lions in various postures with an occasional Yaksha, yāli, cobra, monkey or boar (east).

*South Wall*—Sala killing the lion.

*North-West wall*—Lion-headed peacock, yāli (long trunked), lion with long snout, tiger slaying a deer.

*Fifth band.*—An eaves-like cornice with drops at bottom and a row of lion-headed kīrtimukhas on its face. Under the kīrtimukhas and the corners are occasionally carved figures of Nāgiṇīs, Yakshas, monkeys, ṛishis in āsanās, frogs, parrot pecking at leaf (north-west), snake-charmer with his group consisting of cobra and monkey (north-west).

*Sixth band.*—This is perhaps the most interesting of the bands since it contains hundreds of little panels illustrating the Purāṇas, traditions, etc. Local people identify several of them as incidents in the life of Śrī Śaṅkarāchārya. But it looks more like the Aśvamēdha episode of Arjuna. Commencing from the east and moving clockwise, the more interesting of them are studied here:—

*South-East.*—

(1) An *aśvamēdha* horse is led forward preceded by spearmen, bowmen, men carrying a gong and varied drums, trumpeteers, conch-blowers, etc., and followed by a

king in a *palanquin* with his umbrella bearer, heralds, etc. A lady on an elephant and a prince royal on horseback are followed by attendants, footmen, horsemen and elephantmen (Identity of the scene to be ascertained).

*South Wall*—The procession moves on until the royal hero is received by a group consisting of men and women accompanied by lancers and musicians until he is led to a throne and has his feet massaged in the open court. The hero who has laid aside his bow and arrow prays to a three-headed god (Agni or Brahma) who is attended by a group looking like the eight Dikpālas, one of whom is leading an animal resembling a buffalo. The hero prostrates before Brahma and Sarasvatī who are attended by a number of their ṛishi pupils. A lady pleases Brahma and receives a gift, to celebrate which event she plays on a *rudra-viṇā*. The hero follows the sacrificial horse which mounts a hill. The defeated hero is restored by a drink offered by the lady who was erstwhile playing on the viṇā in worship of a liṅga. The hero and heroine are married.

*South-West*—Receiving *prasāda* of the liṅga, they ride on the same horse and proceed to meet a lady with a mongoose, probably Pārvatī. They ride forward and are reverently received by a king who prostrates himself before them and takes them in procession in a *palanquin* to his palace.

*North-West*—There they are received by the king and queen who bless them. The couple are saved from the sword of an enemy by the intervention of Viṣṇu.

(2) Arjuna performs penance among the ṛishis of the Indrakīla. Śiva pursues a boar and a fight ensues. The fight is carried on with bows, swords and boulders.

*North Wall*—The opponents box and wrestle, while Pārvatī looks on.

Arjuna is worsted and worships the liṅga in order to come back again to the fight. The identity of the hunter and huntress is known to him and he prostrates before them.

Śiva and Pārvatī, seated in state and attended by the Gaṇas, bestow Pāśu-patāstra on Arjuna.

(3) Śrī Śaṅkarācārya is teaching his pupils. He is seated on a raised seat wearing a necklace and a conical kirīṭa, with his right hand in chinmudrā and his left holding a book. His sanyāsi disciples sit by him, two on each side; eleven other disciples are seated to his left, and five in the other panels to his right. A grihastha scholar is teaching while royal personages are listening or are prostrating.

(4) The presentation of a palm-leaf manuscript is being made.

(5) Yōgis performing yōga in various attitudes, (north-east) sometimes riding on fish, tortoise, scorpion, etc.

*Seventh band*.—Next above is a cornice with drops below and a floral band on its face. Near the doorways this cornice has varied patterns of Śrī-chakra. This cornice marks the level of the floor inside the building.

*Eighth band.*—Next above is a band depicting groups of Yakshas and dancers in various dancing postures accompanied by drums, pipes, etc.

### Large Wall Images.

#### *South-East—*

- (1) Indra (abhaya, dagger, javelin, dāna), elephant on pedestal.
- (2) Four-handed male figure (rosary, not carved, kalaśa, open palm on the left thigh).
- (3) Śrī Rāma with arrow and bow.
- (4) Two-handed male figure (chinmudrā and kaṭihasta) with a conical kirīṭa on head, generally identified as Vyāsa.
- (5) Śiva standing (abhaya, battle-axe, deer, dāna), with bull on pedestal.
- (6) Bhairava, naked and wearing serpents, holding rod and bowl in his two hands. Scorpion on pedestal.
- (7) One-headed Brahma or Prajāpati with four hands (abhaya, sruk, sruva, dāna). Dancing Gaṇeśa to right and a chāmaradhārīṇī to left. Pedestal vacant.
- (8) Durgā seated on lion with four hands (trident, chakra, śankha, tarjanī-mudrā) wearing breast band and kirīṭa.
- (9) Two-handed figure, perhaps Rāma worshipping liṅga with a smaller figure behind.
- (10) Naked male figure standing with four hands (trident, arrow, bow and dāna). Wears conical kirīṭa and is said to be Śaṇi. Pedestal vacant.
- (11) Two-handed god with a garland having a five-hooded snake at each end. Said to be Mṛityudēva.
- (12) Śiva standing, holding in his four hands sword, trident, pāśa and dāna. Padma on pedestal.
- (13) Two-handed god wearing kirīṭa and yajñōpavīta and holding stylus and palm-leaf book—Chitragupta(?)
- (14) Four-handed Yama with abhaya, mace, sarpa and dāna.  
A dog (Dharma) and Mṛityu on each side. Buffalo-bull on pedestal.

#### *First Sotuh Doorway—*

#### *South Wall—*

- (15) Two-handed Mṛityu standing. The cobras are seven-hooded. (Pl. XVII,1).
- (16) Lakshmīnarasimha group with the god in the centre and a dvārapāla, Umāmahēśvara (bull on pedestal) and Hanumān on the right; and a dvārapāla, bearded Brahma with Sarasvatī (swan on pedestal) and Garuḍa. The major gods are seated in niches with relievo turrets.
- (17) Dakṣiṇāmūrti group with the god seated in sukhāsana, crosslegged and four-handed (chinmudrā, rosary and padma, kalaśa, book), treading



on demon. On either side of him are seated the gods with books and stylus rods. Rishis on pedestal.

- (18) Goddess Sāvitṛī seated in padmāsana in a circular maṇḍala with four heads and ten hands holding abhaya, aṅkuśa, triśūla, chakra, padma, padma, śaṅkha, bowl, cobra and dāna and seated on a chariot drawn by two lions. (Pl. XVI, 1). On each side is a dvārapāla and a two-handed god offering *arghya*. To extreme right are two four-handed Brahma figures with peacock on pedestal; and to extreme left a two-handed god, with lion on pedestal. Of the four heads of the goddess three are in one row and the last in the upper row. Such a representation of multiple heads is almost unknown to Hoysala sculpture; but it exists in the relievos of Aṅkor Vāt where a god with similar heads has his chariot drawn by lions. At Mosale in the Hassan taluk, there is a wall image of god Śiva with the heads similarly shown. (*Vide* Ann. Report for 1933, Pl. IX, 3).

*Second South Doorway—*

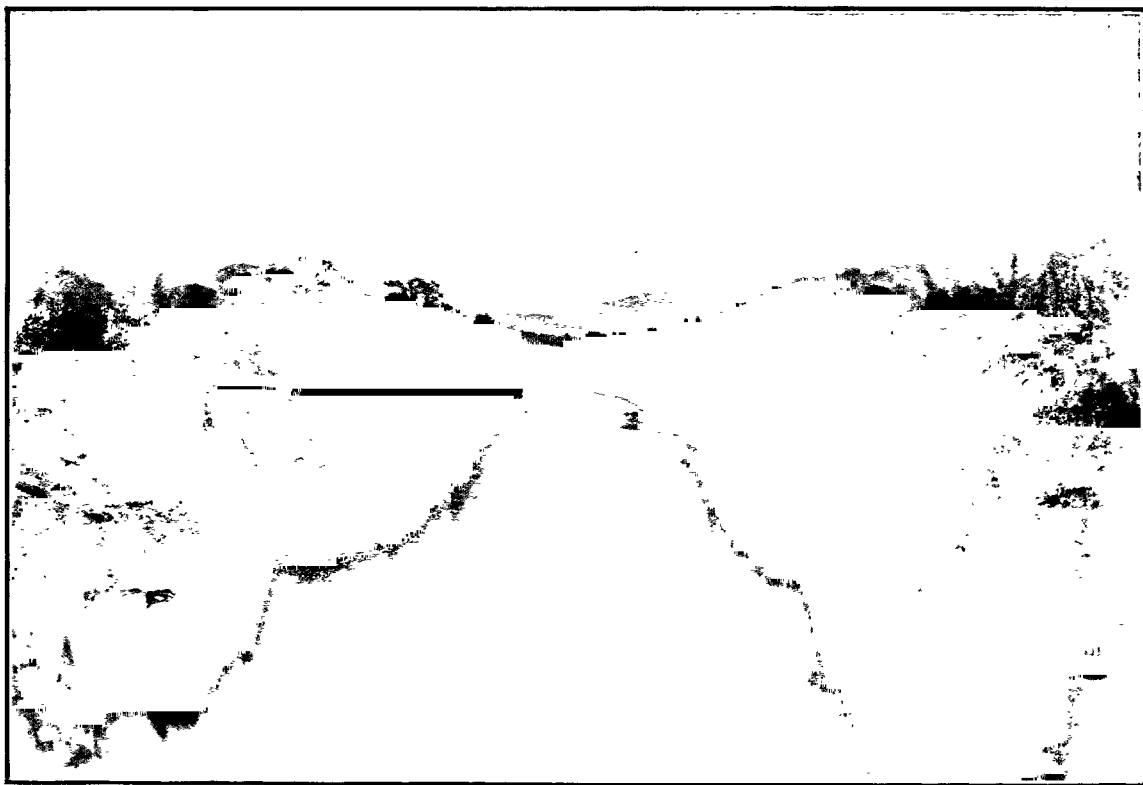
*South-West corner.*—The seven Prajāpatīs.

*West—*

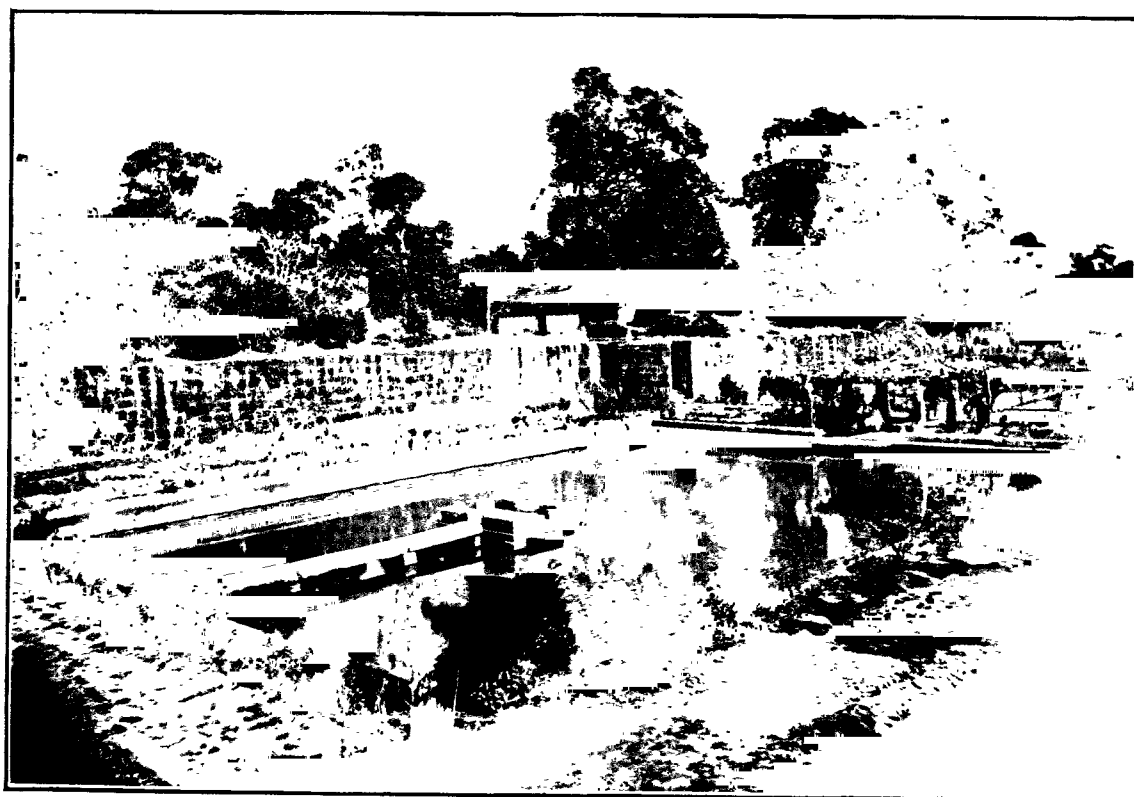
- (20) Kalki—Two-handed, holding sword and bridle, and riding an accoutred horse with a warrior on pedestal.
- (21) Buddha—A nude figure standing like a Jaina image with four others on the pedestal. This is the mediæval Brahmanical representation of the Buddha.
- (22) Śrī-Kṛishṇa as Vṇugōpāla with a consort on each side and kneeling Garuḍa, and listening cattle on the pedestal.
- (23) Balarāma—two-handed with mace and plough in his two hands, and swordsmen on the pedestal. Rishi with padma to right.
- (24) Śrī-Rāma as Kōḍaṇḍarāma with arrow and bow in his two hands, Sītā to his left and Lakshmaṇa with arrow and bow to his right; numerous monkeys and bears on the pedestal.
- (25) Paraśurāma with a battle axe in the right hand and bow and arrow in the left; Garuḍa and snakes on the pedestal.

*West Doorway—*

- (26) Vāmana group—Bali bestowing gift to Vāmana who holds an umbrella.
- (27) Narasimha group—Anthropoid Narasimha rushing forth to destroy Hiranyakaśipu. (Pl. XV, 1). Four-handed Lakshmi to the left and Prahlāda with folded hands to the right. Fighting rākshasa on the pedestal.



1. VIEW OF THE BHADRA RIVER AT BALEHONNUR (p. 25).



2. VIEW OF THE DEVAGANGA POND NEAR NAGAR (p. 41).



- (28) Dharaṇīvarāha—Anthropoid boar standing with Lakshmī on his hips and having four hands (abhaya, chakra, śankha, holding Lakshmī). Fallen rākshasa (Hiraṇyāksha) on pedestal.

*North-West—*

- (29) Kūrma or Tortoise Incarnation. Life-like, with demon on pedestal.  
 (30) Matsya or Fish incarnation with Garuḍa on pedestal.  
 (31) Śiva as Andhakāri. Four hands (abhaya, triśūla, chakra, parrot.)  
 (32) Mārkaṇḍēśvara—Four-handed Śiva spearing with trident Yama who is dragging Mārkaṇḍēya with his pāśa. (Pl. XV, 3).  
 (33) Sōmāskandamūrti—Śiva and Pārvatī standing with Shaṇmukha between them. Bull and peacock on pedestal.  
 (34) Ardhanārīśvara—Four-handed (abhaya, triśūla, sarpa and dāna.)  
 (35) Śiva as Tripurāri. Four-handed. Shooting arrow with Buddha at the tip and Viṣṇu in the centre, at the tower-like cities of the demons. He is supported by Pārvatī and Brahma.  
 (36) Śiva as Chandraśekhara—abhaya, paraśu, mṛiga and dāna.  
 (37) Śiva as Kāmaḍahana—two-handed. Seated in sukhāsana with the right hand in chinmudrā looking fiercely at Cupid who is shooting floral arrows with his sugarcane bow.

*First North Doorway—*

*North Wall:—*

- (38) Śiva as Andhakāri. Usual Natarāja pose.  
 (39) Śrīkaṇṭha or Viṣhakaṇṭha—Four-handed. Flame of the poison, trident, drum, dāna. Front right hand holding poison up near the throat.  
 (40) Vīrabhadra (?) with four hands (sword, trident, mace and spear) with Hanumān to right. Demons on pedestal.  
 (41) Chandramaṇḍala group—Under an ornamental canopy in a circle is seated in padmāsana, a male god with ten hands—kalaśa, kalaśa, rosary, kalaśa, bell, bell, kalaśa, book, kalaśa, kalaśa. The god is seated in a ratha drawn by horses; two gods with kalaśas on each side. (Pl. XVI, 2).  
 (42) Śiva standing, four hands—abhaya, paraśu, ḍamaruga and dāna.  
 (43) Gajāsuramardana.  
 (44) Hayagrīva group. (Pl. XV, 2). The four-handed god (rosary, chakra, śankha, book) is seated in padmāsana under a canopy with Vaishṇava dvārapāla and a pair of godly disciples on each side.  
 (45) Annapūrṇā—two-handed with ladle and kalaśa.  
 (46) Pārvatī group. Pārvatī in the centre with a Śaktidvārapālikā and Lakshmī on the right and another dvārapālikā and Sarasvatī on the left. Near Sarasvatī is a mother carrying child on her hip.

- (47) Lakshmī standing (abhaya, chakra, śankha and dāna).  
 (48) Śiva as Kāpālīka (?)—four-handed with sword, trident, drum and bowl.

*Second North Door—*

*North-East Wall—*

- (49) Kubēra—four-handed—abhaya, mace, kalaśa, dāna. Horse on pedestal.  
 (50) Īśvara—four-handed, holding sword, trident, drum and kapāla with severed head. Bull on the pedestal and consort to left holding trident and bowl. Both the gods wear garlands of skulls.  
 (51) Bhṛīngī—three-legged and skeleton-bodied, dancing with rod in hand. (Pl. XV, 4).  
 (52) Bhairava—four-handed, with scorpion on pedestal.  
 (53) Vīrabhadra—four-handed, with Dakshabrahma to the right and Nandi on pedestal.  
 (54) Śiva standing—four hands—abhaya, trident, drum and dāna. Nandi on pedestal.  
 (55) Śiva standing—abhaya, goad, drum, dāna—with consort to left and bull on pedestal.  
 (56) Veṅkaṭeśa—four-handed—dāna, chakra, śankha, kaṭihasta. Lakshmī to right and Garuḍa on pedestal.  
 (57) Vyāsa (?)—two-handed with chinmudrā and kaṭihasta, wearing conical kirīṭa and *yajñōpavīta* and short *dhōṭi*.  
 (58) Śaṅkarāchārya—two-handed (right, dāna-mudrā (?); left, palm-leaf book). The head is clean shaven.  
 (59) Vīrabhadra—two-handed, holding vīṇā in left hand and asking for something in the right. To his left stands a two-handed god with chinmudrā and kaṭihasta—perhaps Śiva teaching vīṇā to Vīrabhadra.  
 (60) Dancing Gaṇeśa with mouse on pedestal.  
 (61) Shaṇmukha standing—abhaya, spear, parrot and dāna. Plain pedestal.

These large figures are generally under some kind of tōraṇa, but the more important of them are enshrined in niches whose ornamental towers are borne on square or indented square pilasters. Indented square pilasters also ornament the upper portions of these walls whose chief feature is their indented corners.

The eaves which are double as in the Hoysala temples have knoblike drops at their fringes and chains of stone at some of the corners.

**Eaves.**

One of these has six links. The eaves have the apologies for ribs on the inside. The roof is of stone sloping down



1. NARASIMHA KILLING HIRANYAKASIPU (p. 30).



2. HAYAGRIVA (p. 31).



3. MARKANDEYA PRASANNAMURTI (p. 31).



4. BHRINGI (p. 32).



by stages and well jointed so as to prevent leakage of water. Stone conduits are also provided.

The tower is a remarkable architectural piece combining the features of the Chālukyan, Draviḍian and the North Indian styles. It is made up of three sets of cornices rising in a step pyramid fashion. Each cornice has ornamental drops on its fringes and the topmost one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of the Draviḍian type. The śikhara on top and its *grīva* are too small according to Chālukyan proportions. There is a suggestion of a curvilinear outline with North Indian parallels. The finial is a large golden *kalaśa* with four smaller ones around unlike the stone ones of the Chālukyan period. The tower has a large frontal projection in front with a *kīrtimukha* having an image of Śiva standing as *Sadāśīva* (*abhaya*, *paraśu*, *mṛiga*, *dāna*).

The building has six doorways, symmetrically placed, three in the east half and three in the west half or one each in the east and west and two each in the south and north. Each door is approached by a flight of seven steps supported on either side by a lion or a lion with a creeper emerging from its mouth. Each door is supported by a *dvārapāla* and the jambs have vertical scroll and floral bands. Compared with the rest of the temple, their designs are not striking. On each jamb is a river goddess on a *makara* and on the lintel is carved *Gajalakṣmī*. The three back doors lead into the *pradakṣiṇā* while the three front ones give access to the *navaraṅga* hall. Each door has supporting *dvārapālakas* two of which are Śaiva, two Śākta and two Vaishṇava.

The building is peculiar in not having either a *mukhamanṭapa* or a porch.

The *navaraṅga* is a structure having twelve highly ornate pillars of the Draviḍian type. Each pillar has an ornate base, a square shaft with numerous carvings on the cubical mouldings and mango drop pendent brackets on the back sides and a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions and *śarabhas* above. The whole pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the back sides each pillar has an ornamental pilaster rising out of a *kalaśa*; and each bears the image of a sign of the Zodiac after which it is called. It is said that sun light falls in the early mornings upon the Ram pillar during the month of Ares and on the Bull pillar in the next month and so on. Numerous minor points call for remarks. The elephants have chain accoutrements. The lions have large stone balls in their mouths and these can be rolled, though they cannot be taken out. The bridles of the lions are held by riders wearing conical



kirīṭas or round-shaped turbans and holding either weapons or flowers or with upraised hands.

The central ceiling of the navaraṅga is more than sixteen feet high and this result is achieved by a corbelled construction, the weight being poised upon the very heavy brackets. The central ceiling has a fine design with a padma in its dome and a large pendant, the chief ornamentation of which are birds pecking at the bud in an upside down posture.

At the back of the navaraṅga there are three doors leading into the pradakṣhiṇa, the main door having two Śaiva dvārapālas. The pradakṣhiṇa is a narrow passage, about 4½ feet wide, which goes round the sukhānāsi and garbhagṛiha. In this pradakṣhiṇa, facing south, west and north are three niches having respectively Brahma, Viṣṇu and Mahēśvara. The sukhānāsi doorway leads into the sukhānāsi which leads on to the garbhagṛiha. In here is a large pedestal with a high liṅga known as the Vidyāśaṅkara liṅga. The five gods of the five cells around the garbhagṛiha are, from the south-east, in order, Vidyā-Gaṇapati, Brahma, Viṣṇu, Mahēśvara and Durgā. The sukhānāsi doorway is supported by Nandikēśvara on the south and Bhṛīṅgi on the north. The former has four hands (abhaya, triśūla, ḍamaruga, and gadā with a serpent mounted on it). The face is that of a monkey with phālāksha.

The image of Vidyā-Gaṇapati very much resembles a Hoysaḷa one, but appears to be of granite.

Brahma is four-headed, the three front ones being beardless and the back head being bearded. Sarasvatī is on his thigh with rosary, padma padma, and dāna in her hands, and swan on pedestal.

Lakṣmīnārāyaṇa with four hands: abhaya, chakra, śaṅkha and round Lakṣmī. On the pedestal is Garuḍa. There are no avatāras carved on the tōraṇa.

Umā-Mahēśvara with four hands: abhaya, paraśu, mṛiga, and round consort Bull on pedestal.

Eight-handed Durgā as Mahishāsura-mardīnī on lion pedestal.

The figure of Kāla-Bhairava is also in the same cell. Both are small images.

*Chālukyan.*—The apsidal ends, the indented corners, the absence of mukha-maṇṭapa, the plinth or platform for pradakṣhiṇā, the friezes of horses, elephants, lions, etc., carved on the basement, the pilasters, niches and large images of the upper wall, the double roof, the stone tower of the stepped pyramid type with its frontal projection and the general impression of the whole structure are Chālukyan features.

**Chalukyan, Dravidian and Indo-Aryan elements in the Vidyasankara temple.**

*Dravidian.*—The inner pradakṣhiṇā around the garbhagṛiha, the designs of the balustrades supporting the steps, the rope-shaped cornice, the three storeys of the main tower, the metallic finials on the top, the drapery of the dvārapālas and other



1. GODDESS SAVITRI (p. 30).



2. CHANDRAMANDALA (p. 31).



images, the breast bands of the female images, the great pillars of the navaraṅga with their heavy brackets of elephants trodden upon by rearing and ridden lions, the use of granite instead of soapstone and the general absence of round pillars, pilasters, etc., are Draviḍian features.

*Indo-Āryan.*—The tower with its curvilinear suggestion and the doorway reached by high flights of steps and the low pyramidal top of the navaraṅga are suggestive of Indo-Āryan features.

There is an intentional mixture of styles. But the external aspect of the building is more Chālukyan and the internal aspect more Draviḍian.

### JANĀRDANA TEMPLE.

The small temple of Janārdana directly to the north of the Vidyāśankara temple appears to have been constructed in the reign of Bukka or Harihara before 1386 A.D. It has a garbhagrīha, a sukhanāsi, a small navaraṅga and porch flanked by a Garuḍa shrine on the north and Hanumān shrine on the south. The pillars have sixteen-fluted shafts connecting two cubical mouldings with wheel-shaped top moulding. The roof is peculiar in that its side aṅkaṣas are sloping out as in the Pārśvanātha basti at Halebīd. There is nothing architecturally remarkable about the temple. The frontal porch is of three aṅkaṣas.

Behind the Vidyāśankara temple are seven other smaller temples in which are enshrined lingas in commemoration of the earlier gurus of the Śringeri matt. They are not architecturally important and their pillars are imitations of those of the Janārdana temple. They are mostly of the 16th and 17th centuries. Their towers are often of the stepped pyramid kind with projections over the sukhanāsi.

#### Other temples.

### ŚĀRADĀ TEMPLE.

The chief deity worshipped in Śringeri is Śāradā, the goddess of learning. There was a small temple for her to the north of the Vidyāśankara temple. This was replaced in recent years by a large stone structure which was commenced in 1906 and completed in 1915. Since the Mysore Palace was being finished, its sculptors and architects were brought over to Śringeri to work at this building. Many of them were Tanjore men trained in the Madras School of Arts and a few were from Bombay and Rajaputana.

The plan is an adaptation of a Draviḍian temple, the main changes being the covering of the prākāra courtyard and an open rangamaṇṭapa. The temple now has a small shrine of polished black basalt or *Turuvekere-kallu* similar to the material

of the pillars of Hyder Ali's tomb at Seringapatam. The rest of the structure is of fine grained granite (obtained from a quarry a few miles away from Śringeri). There is a narrow open pradakṣhiṇā around the main shrine which is extended eastward to form the raṅgamaṇṭapa (Pl. XVII, 3). Outside this maṇṭapa is the prakāra courtyard surrounded by a pillared verandah which develops in the east to a mukhamaṇṭapa with a pātālāṅkaṇa near the doorway. The width of the central aisle is about 20 feet and is very impressive. To the east of the main doorway is a small porch.

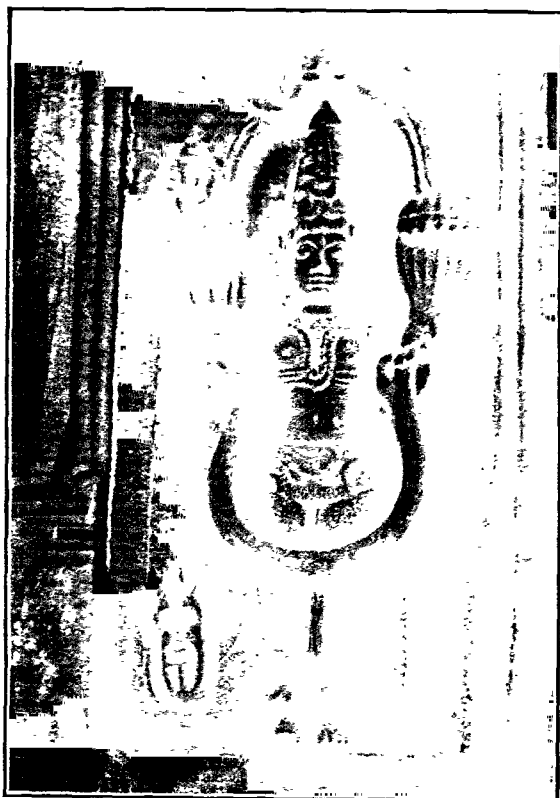
This porch is a Draviḍian structure and the mukhamaṇṭapa is also similar in character. It consists of composite Draviḍian pillars with three sets of brackets, the lowest being floral of the Greek pattern, the second a lion bracket, and the third one, a makara with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are interestingly designed, the brackets being generally in imitation of those of the navaraṅga of the Vidyāśaṅkara temple.

The pillars of the prakāra verandahs are Draviḍian and less ornate.

But all the skill of the modern sculptor has been lavished upon eight of the ten pillars of the raṅgamaṇṭapa, the easternmost pair of these having relievo sculptures, nearly six feet high, of Pārvatī (south—abhaya, deer, ḍamaruga with cobra and dāna) and a goddess (abhaya, mounted rosary, padma and dāna on the north). The westernmost pillars have female dvārapālikās. On the pair next to them on the east are rearing lion brackets. But of the second pair from the east, expected to be the finest, the north pillar has a figure of Mahishāsuramardinī with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess. The goddess herself has eight hands (abhaya, dagger, arrow, chakra, śankha, bow, buckler and kaṭihasta). The details are carefully carved but the image is sadly lacking in proportion, the body being too broad, the head too large and the legs too short for the size. The grandest sculpture is that of Rājārājeśvarī on the corresponding pillar to the south. She is seated in sukhāsana, wears a crescent-bearing crown and several garments some of which have rose flowers. Her four hands have spear (?), combined goad and mace, sugarcane stalk and a modern adaptation of the pāśa. Over her head is a Gandharva lady whose face, limbs and wings, bare breasts, loose nipples and the laurel leaves and flowers held in her hand declare her to be a European intruder in what is expected to be an atmosphere of Indian spiritualism. The goddess below her right elbow has an imitation of a gorgon's head.

The main shrine is comparatively less ornamental. Its wall has octagonal pilasters with occasional round pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation kīrtimukhas.

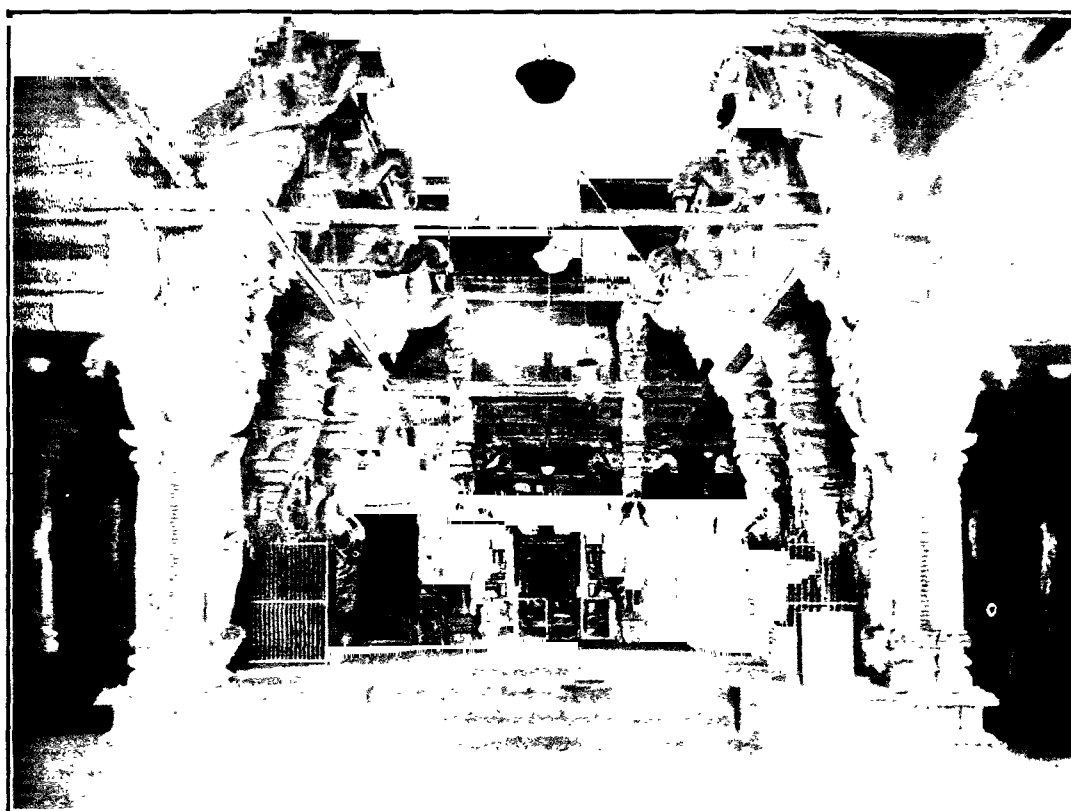
For a description of the main image see Mysore Archæological Report for 1916, page 15.



1. VIDYASANKARA TEMPLE, SRINGERI—MRITYU  
(p. 29).



2. FORT, MANJARABAD—GATE (p. 16).



3. SARADA TEMPLE, SRINGERI—INTERIOR VIEW (p. 36).



On the whole this temple is a curious mixture of European elements with what are expected to be Dravidian architecture and sculpture. For the lay public it has a great impressiveness. But the artist and especially a student of sculpture cannot help feeling disappointed. Few of the imitations of ancient sculptures here have risen to the standard of the grace and the loveliness of a single Hoysaḷa image. The Indian form is there often ; but the spirit of the Indian art is conspicuously absent.

## AGUMBE.

### GŌPĀLAKṚISHṆA TEMPLE.

The temple of Gōpālakṛishṇa which has two modern courtyards, is one of granite with a garbhagṛiha, a pradakṣhiṇā, and a navaraṅga of four pillars. The porch is a recent addition of inferior quality. Excluding the porch, the general plan of the building is a perfect oblong, the length being twice the breadth. A sloping set of slabs forms the eaves, while the tower is of the stepped pyramid kind. A flight of four steps flanked by lion heads leads up to the main door which is guarded by two Vaishṇava dvārapālas with cobras entwining the maces and wearing tiaras of the stepped kind. A Gajalakṣmī is found on the panel above the lintel and further, on the beam, is a monkey in an obscene attitude.

The navaraṅga has a large central square. The pillars are square in shape with sixteen-fluted shafts and cubical mouldings wearing human, bird and other ornamental designs with a wheel-shaped moulding near the top. The central ceiling is flat and has a fine relievo padma. There is nothing remarkable in the pradakṣhiṇā which is about two feet wide only.

The chief object of interest in the temple is the fine image of Vēṇugōpāla of dark stone carved in imitation of Hoysaḷa sculpture (Pl. XII, 3). The god is four-handed holding chakra and śankha in the back hands and playing on a flute with the front hands. He wears a variety of garlands and other ornaments, a stepped tiara, waist bands with hangings, anklets, wristlets, etc. Behind him a seven-hooded cobra raises its hoods, each head bearing a vīrarēkhā and a crest jewel, and above it there is a lion head under a conventionalised but finely designed tamāla tree. The god wears shorts and a cloth girdle also. On both sides of him and intently listening, stand groups of animals among which may be distinguished cows, deer, buffaloes, stags, lions, tigers, elephants, cobras and cowherds. To his right and left stand his two-handed consorts, wearing breast bands, kirīṭas, etc. Two pilasters of the indented square kind support the tōraṇa arch whose creeper scroll has in the convolutions the ten avatāras, *viz.*, anthropoid Matsya, anthropoid Kūrma, animal Varāha, seated Narasimha, seated Vāmana, seated Paraśurāma, seated Śrī Rāma, seated Halāyudha, baby Kṛishṇa on all fours, and seated Kalki with the head



of a horse. On the outer edges of the arch are two pecking birds with straight beaks and longish tails—not parrots. The whole is of a single piece of stone about 5½ feet high and is placed upon a granite Garuḍa pedestal. The face has a pointed nose and an archaic smile, conventionalised eyebrows, large prominent eyes and vīra-rēkhā. Though the face does not have the characteristic beauty of Hoysaḷa images, the piece is worked up in every detail including the finger nails and is a very faithful imitation of Hoysaḷa work. It may perhaps be safely attributed to the earlier part of the Vijayanagar period when Hoysaḷa art was yet living, though in a declining condition. The figure is well proportioned and is a remarkable piece when we consider that it was produced in the Vijayanagar period.

### MELIGE.

#### ANANTANĀTHA BASTI.<sup>1</sup>

Mēlige is now an insignificant village six miles to the south-east of Tīrthahallī. It has a temple of Venkaṭaramaṇa and a Jain Basti dedicated to Anantanāthasvāmi. According to the inscription in its mukhamanṭapa, the latter was rebuilt in stone about 1608 A.D., so that we are definite about the date of its architectural features. This fact would help us to date the style generally prevalent in the Malnāḍ and assign it to the Keladi period.

The basti is entered by the side of a mānastambha through an upparige or *dvāramanṭapa* and the main structure consists of a straight-sided oblong structure with a wide garbhagriha, a wide sukhānāsi, a navaraṅga of nine squares, and an open mukhamanṭapa, also of nine squares. To this has been added a porch of four pillars, which is reached by a flight of steps flanked by spiral design.

#### General description.

The pillars of the temple are generally square bottomed and tapering with sixteen flutings, those of the porch having straight-sided shafts and the others with the pot and other mouldings.

#### Pillars.

All of them have the wheel moulding and the front pillars of the mukhamanṭapa have brackets of rearing lions treading on elephants. The mukhamanṭapa pillars have varied relievō carvings like trunked horse-headed swans, seated deities, etc.

The ceilings are shallow domes of the lotus design. The bud of the mukhamanṭapa ceiling has transversely carved lines meeting at the point. A doorway defended by two dvārapālas and having a Jaina figure on the lintel leads into a comparatively plain navaraṅga.

The sukhānāsi and garbhagriha are almost bare and on a vacant pedestal in the latter once sat the image of Anantanātha, which has now disappeared.

<sup>1</sup> Briefly described in M. A. R. 1929, p. 5

Among the ornamental designs used in the temple, particularly for rosettes, are varied śrī-chakra designs and wheel-form lotuses.

The eaves are formed of very large flat slabs placed slopingly, the joints being guarded by tile-shaped protectors of stone.

The tower is a stepped pyramid of dentil cornices with the usual tall neck and small head of stone on which is a stone kalāśa.

The dvāramanṭapa has a verandah inside and a porch outside. But this mahādvāra which is a comparatively small one has a pointed mihrab-like arch showing Moslem influence. In the cubical base of either of the pillars of the front porch leading to the mahādvāra are carved *nāgabandhas* as at Chunchankatte. The parapet walls above the mahādvāra have corner minarets and trefoil battlements as in Moslem mosques.

At the south-west end of the courtyard behind the temple stands a small manṭapa housing a two-handed god (abhaya and gadā). A similar pavilion on the north-west has a finely worked four-handed image of Indra standing on an elephant joining his front hands and holding up in his back hands a large padma.

The finest architectural piece in the temple is the mānastambha in front. It stands on a platform formed of four different tiers, which together rise to a height of about nine feet; and it has a square base developing into an octagon, all the faces of which are carved over with rilievo figures and designs. From the octagon rises a long sixteen-sided shaft bearing a pot-shaped moulding covered by finely ornamented wheel-bearing lion brackets which are upholding a padma whose fringes have knot drops. On the padma is a platform above which there is a miniature shrine with pointed arch doorways, step pyramid tower and a square stone śikhara. At each corner of the platform is a miniature niche with a similar doorway, tower, head and finial. This little shrine is magnificently worked and beautifully poised on the top of the pillar which itself rises grandly out of its majestic platform. Under each of the four arches of the tower stands a naked Jaina image. This pillar is perhaps the best old pillar in the Mysore State, surpassing in design even the famous pillar standing on the Chandragiri hill of Śravaṇabelāgola. This pillar has been copied with modifications in the memorial pillar set up recently at Kṛishṇarājanagar or New Yedatore.

The building needs to be kept clean and the compound cleared of creepers. A small allowance of Rs. 2 may be given to some person definitely entrusted with this task, or a Jain deity may be installed and a family entrusted with the maintenance of the temple. A better view of the mānastambha can be obtained if the compound is extended by 20 yards more or lowered by about three feet.

### VENKATARAMAṆA TEMPLE.

The Venkaṭaramaṇa temple in the heart of the village of Mēlige is a structure of the 17th century and of granite having a garbhagṛīha, a navaraṅga and a front porch with pillars as in the Basti. The tower is a stepped pyramid as in the other temple. The image of Venkaṭēśa is of black stone as at Āgumbe, and the same style is continued here.

### CHAUKI-HOṆḌA.

The Chauki-hoṇḍa pond, also called Dēvagaṅgā, is very well supplied with water by five wells, of which three are visible and two buried. Near the pond was secured a small Jaina image of pot-stone, which, presumably, belongs to the Basti of the village.

### HUMCHA.

#### THE BASTIS.

In the compound of the Pārśvanātha Basti is also the Padmāvatī Basti. Both of these appear to have been rebuilt of granite in the Keḷadi style, a few materials of older Hoysaḷa and Chālukyan temples, particularly pillars and a fine tōraṇa doorway being used. The four-pillared pavilion in front of the Pārśvanātha Basti is the oldest structure in the place. In front of it is the tōraṇa with a fine lintel.

**Parsvanatha and Padmavati Bastis.**

In the compound are numerous images of which three—a pair of dvārapālas and a lion—date from the 11th century or even earlier.

The Pañchakūṭa Basti is an important Jain temple constructed in the Chālukyan style in the 10th or 11th century A.D. Of this old Basti now remain the fine Mānastambha, the tōraṇa doorway, the colossal dvārapālas and a few of the sacred images. To the Hoysaḷa period appear to belong the porch-maṇṭapa, a large number of the mukhamāṇṭapa pillars and some of the images, particularly the Yakshīs, Padmāvatī and Kūshmāṇḍinī. The rest of the temple appears to have been rebuilt of granite about 25 years ago. This new work is plain. But the older pieces are very artistic.

**Panchakuta Basti.**

The pillar, the porch-maṇṭapa, the Chālukyan tōraṇa and the images inside deserve protection and conservation.

**NAGAR.****DĒVAGAṄGĀ PONDS.**

Nagar or Bednore was the last capital of the Keladi dynasty and was a very prosperous place in the 18th century until it was captured by Hyder in 1763 A.D. The chiefs appear to have lived in considerable comfort and luxury and one of their achievements in this direction was the selection of a little natural stream flowing down from the horse-shoe-shaped valley about a mile to the north of Bednore and a construction of a number of tanks and wells in a large courtyard of about 285' × 98' to which flights of steps lead down from the east and from the west. At the north end of the court is the largest of the tanks (Pl. XIV, 2) which is about 83' × 58'. It is only about 5' deep, the water being about 10' only, the sides being stone built and the bottom paved with stones. From the north end a narrow bridge leads to a low platform which offers a fine seat during the cool hours and perhaps a jumping platform when the sun is warm. The tank has plenty of fish of various kinds. A stone drain leads the water southward to a second tank which has a square bottom. This and the other tanks of the place are all small ones. Between the first and the second tanks are stone pillars which were perhaps meant to receive covering of cloth or of green leaves. Including the largest there are seven of these tanks, two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones.

The western flight of steps leads up from the courtyard to a small līṅga shrine round which there is an oblong basement of what must have been a building with an open inner yard. Probably here were the living rooms or the kitchen, etc.

The Dēvagaṅgā ponds are situated in a charming locality and were once the sporting ground of royal families. They are now preserved by the Mysore Government as Protected Monuments.

Near the south-west corner there is a small square depression in the masonry from which a concealed drain leads the water out of the courtyard. The inlet and outlet are both to be repaired.

**Conservation.**

The Mysore Palace are paying the caretaker Rs. 7 a month through the Revenue authorities. He is keeping the place neat and clean with a small flower garden. The whole area may be cement-pointed. The water should be drained off and the place cleaned. Worship may be arranged at the temple. The fountain should be examined by the P.W.D.

**FORT.**

(Pl. XVIII, 1)

The Fort of Śivappanāyaka is entered by a gateway (Pl. XVIII, 2) supported by two round bastions and having a sally port on the left side. By the side of the

sally port is the design of a Draviḍian tower with seven kalaśas. Opposite to the tower is a niche.

On the inside, one of the pillars of the high jagalis on either side contains, in high relief, the figure of Hanumān sitting on his tail with his right fore-finger lifted up as if in warning.

The courtyard inside shows signs of a former guard room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape.

The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners.

A little further up is a very large well divided into compartments provided with flights of laterite steps. There appears to have been formerly a water lift perhaps for storing water further up and supplying it through a drain. The arrangement resembles that in the old fort at Ikkēri.

The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well caparisoned.

Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Śivappanāyaka with an octagonal well (3 feet in width) a little distance from it. There are two stone tablets set up here. The smaller one has the words :

“ This tablet  
Marks the site  
of the Palace  
of  
Sivappa Naik  
Chief of Bednur  
1648-1660.”

The larger one which evidently has been set up recently bears the words :

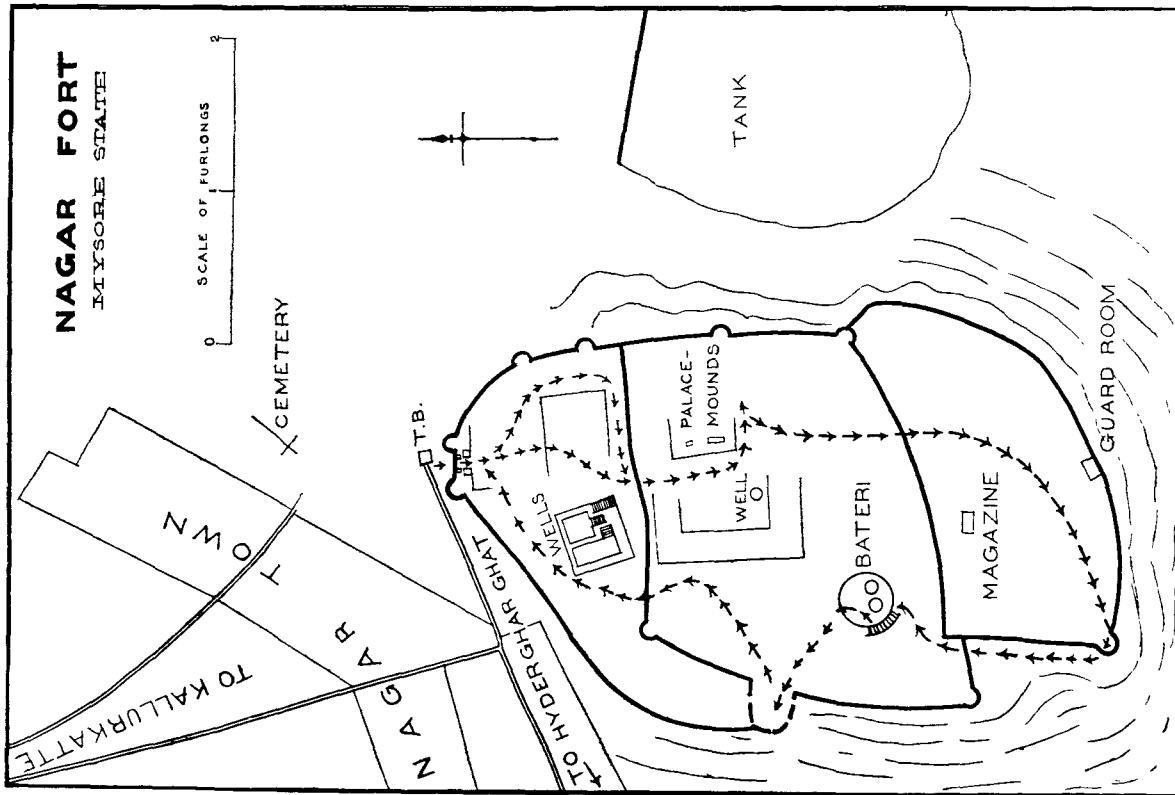
“ This is the site of Durbar Hall  
of Sivappa and his successors 1649-1763.”

This tablet is in the wrong position. It ought to be removed and set up on the Palace site to the north of the fort.

Between the first wall and the second on the south-west side is a powder magazine, with the roof and walls ruined. Some distance from it is another round bastion in the first wall.

Following up the line of this wall we ascend a flight of steps and reach another bastion to the north of which is the batēri which served the purpose also of an observatory. A broken cannon is lying on the top of the batēri.

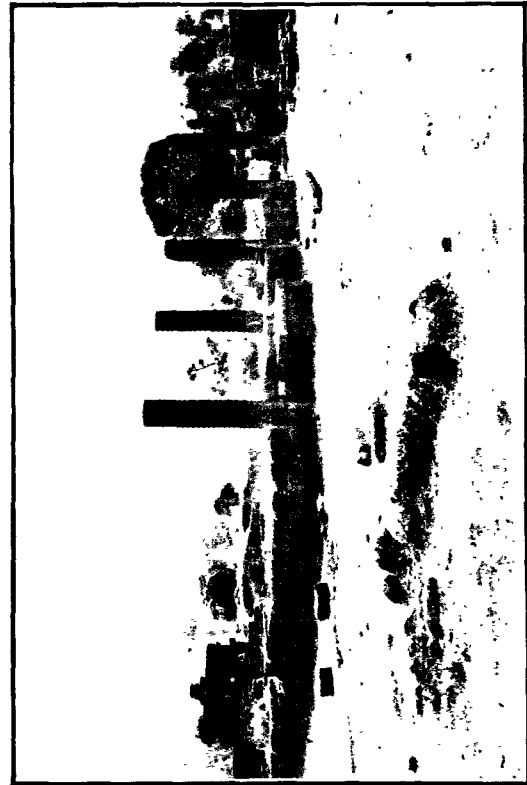
On the north-west are two more bastions provided with bay windows on all the sides, some of them having pillars with lion brackets. The middle bay window of



1. (p. 41).



2. FORT, NAGAR—GATEWAY (p. 41).



3. PALACE OF SIVAPPA NAIK, NAGAR (p. 43).



the first bastion on this side is directly opposite the Nīlakanṭhēśvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image.

Further up on the extreme north-west of the fort wall is carved the relief figure of Hanumān with lifted tail.

On the whole there are about nine bastions, and a moat runs all round.

### THE TEMPLES.

There are about four temples in Nagar which are all of the Nāvaka period and subsequent times. The Nīlakanṭhēśvara temple is typical of Malnāḍ architecture in that it has two high jagalis in front and has a garbhagṛiha, a wide sukhanāsi and a wide navaraṅga. The garbhagṛiha only is of stone and the tower is quite like a Moslem dome, the only difference being that in the place of the minarets at the four corners are kalaśas. The ceiling of the garbhagṛiha is square with a padma medallion.

There is a black stone (*Tururekere-kallu*) bull in the navaranga, well-carved, though out of proportions.

The goddess' shrine has an image of Pārvatī rudely executed and reminds us of the Apīta-Kuchāmbā and Girijāmbā images at Nandi.

The Āñjanēya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank either side of the flight of steps. These latter are of good workmanship.

The Guḍḍe-Veṅkaṭaramaṇa temple is typically a structure of the Keḷadi type and consists of a garbhagṛiha and mukhamanṭapa only. The outer walls and basement cornices have, here and there, figure sculptures, while the garbhagṛiha outer wall has a horizontal band as at Dēvayṛinda and elsewhere. The garbhagṛiha doorway, however, is old and of the Hoysala type. Very likely, it has been brought from elsewhere. There are two big metallic bells, one of which is from Amsterdam (1713 A.D.) and originally belonged to a Roman Catholic Church of the place.

A look at these temples shows that the Keḷadi style of architecture was greatly influenced by Moslem designs.

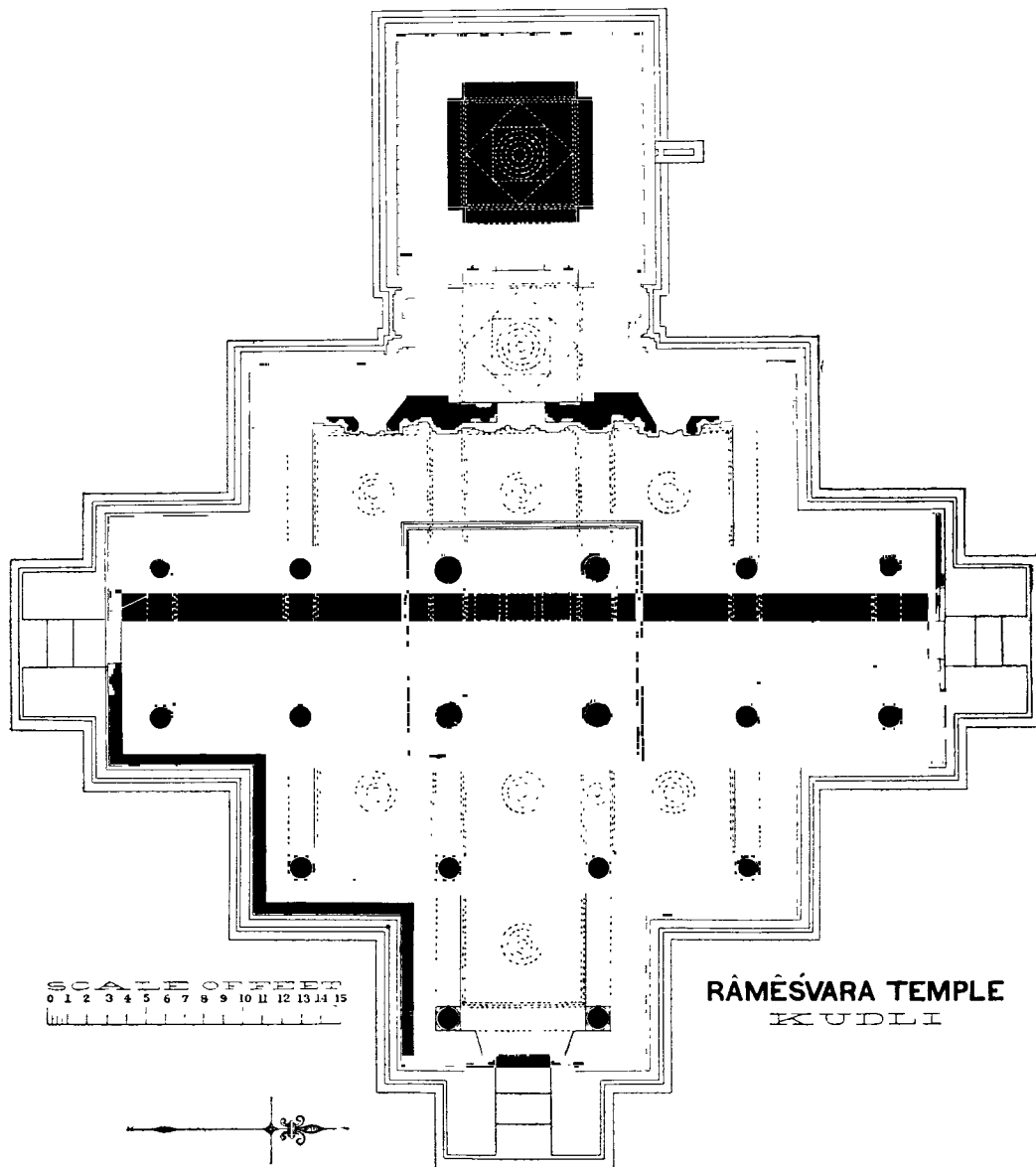
### PALACE OF ŚIVAPPANĀYAKA.

(Pl. XVIII. 3)

Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of the Palace of Śivappanāyaka and his successors.



It appears to have been in a good enough condition at the commencement of the 19th century when the English garrison stationed in the place commenced to use its central hall as a Catholic Church, arranging in the form of an altar some of the slabs and pillar bases collected from the neighbourhood. The church was in use for a few years until the garrison was removed. Some of the soldiers and others who died during this period were buried at the back of the compound where the kitchen, etc., probably stood. In course of time the church also fell into disuse and became ruined completely. For the spiritual needs of about ten Catholic families of the place and of a total of about thirty Catholic families in the whole neighbourhood, a thatched hut was put up in the south-west corner. In 1924 the question of conserving Śivappanāyaka's Palace site was moved by the Revenue authorities and in 1926 the Director of Archaeology inspected the place and made a report proposing that the thatched hut serving as a church should be removed from the compound, etc. This was supported by subsequent officers but opposed by the Lord Bishop of Mysore who declined to remove the thatched church. Thereupon, in 1928, the Director of Archaeology proposed that the portion forming the thatched church should be walled off, that a separate access from the north be given to the cemetery, that further burials therein should be stopped, that the rest of the ruins should be taken over by Government, that a tablet be put up and that the question of a future excavation of the place be considered. Government Orders on the subject were issued in 1934 by which time the church authorities replaced the thatched hut with a masonry building covered by Mangalore tiles and removed most of the walls and a large number of pillars, paving slabs, etc., in an attempt to destroy the evidence of the existence of the old Palace and to collect materials for constructing a large church exactly on the site of Śivappanāyaka's Durbar hall. Further in putting up the new tablet which cost Government Rs. 150, the overseer appears to have been frightened by the church authorities and to have put it up as a duplicate tablet on the palace site on the hill fort instead of in the larger palace site where it was intended to be put up. The Catholic authorities have attempted to create a *fait accompli* and to remove all traces of the famous palace, and they have excavated the ground in numerous places ostensibly for collecting building materials, but really thereby to destroy what remained of the ruins. Since at present there is no church except in the south-west corner, the Church authorities should be definitely prevented from all interference with the ruins. The portion containing the gabled church should be walled off with a separate entrance from the road. The portion where the cemeteries exist may be given a separate entrance from the east. The church authorities have disregarded the Government Order about the stoppage of burials in the place, the last burial being in December 1935. The tablet should be removed from the hill and set up in the raised floor of the central hall of the palace ruins. The church authorities may be forbidden from using the materials belonging



(P. 45.)



to the palace, old or newly excavated. The question of excavating the area may be considered. Since Bednore was the richest city of the Deccan in its time, it is a place likely to yield treasure trove even. Immediate action is necessary since the church authorities are slyly active.

### KUDLI.

Nine miles to the north-east of Shimoga, at the confluence of the rivers Tungā and Bhadrā on the narrow tongue of land and its north end, is the village of Kūḍli. At the north end of this village stand two old temples of the Hoysala period, the Rāmēśvara and the Narasimha.

### RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple has been disturbed by repairers. It has a garbhagriha, a sukhānāsi, a navaraṅga of nine ankaṇas with extension ankaṇas on the east, north and south, and three doorways (Pl. XIX). There is no other porch or maṇṭapa. The outside of the temple is rather plain, neither the basement cornices, nor the pilasters outside the walls having any sculptures (Pl. XX, 3). The stone tower has a round stone finial and a frontal projection with a well preserved Śaḷa group.

There is no platform or plinth below the basement. By the side of each navaraṅga doorway formerly appears to have stood supporting elephants of which only the eastern door has its pair.

Inside the navaraṅga, which is closed, a stone bench runs on all sides. Of the 18 pillars, 16 are of the round lathe-turned type, while two only are cylindrical and sixteen-fluted. The ceilings are also plain and each square has a padma rosette, while the central ceiling which is flat has in its nine panels Gajāsuramardana surrounded by the Dikpālakas. At the back of the navaraṅga are two niches for Gaṇeśa and Mahishāsūramardīnī with two other finely designed niches now covered with a thick coat of chunām. In the navaraṅga are also kept a Basava and a Virabhadra and Bhairava which are not remarkable. The perforated screen jambs of some other temple are also used in front of the image of Mahishāsūramardīnī.

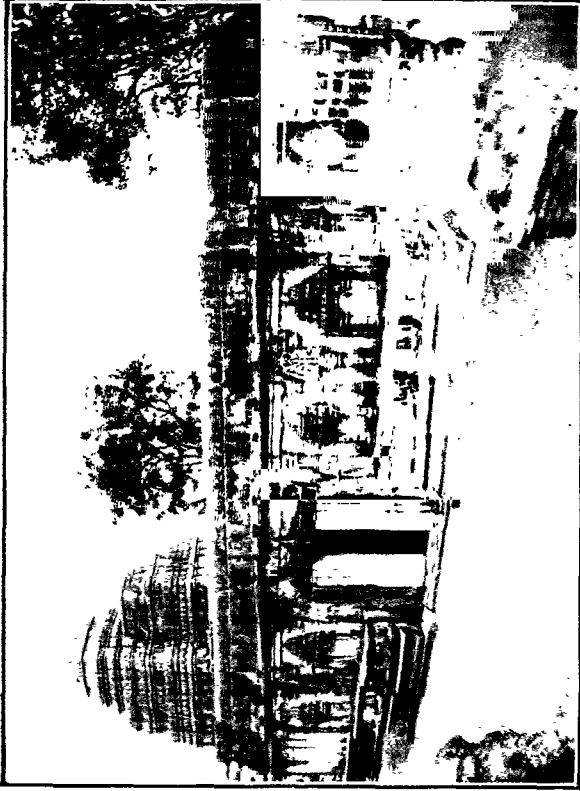
The sukhānāsi doorway is supported by perforated screens and a Gajalakṣmī lintel. Another doorway with also Gajalakṣmī on the lintel has on a pīṭha a small liṅga known as the Rāmēśvara-liṅga.

The roof of the temple is cracked and the slabs of the walls have crevices. The roof needs to be remade and the walls and floor cement-pointed. A door may be provided for the north doorway and the payless priest may be given back his salary and emoluments.

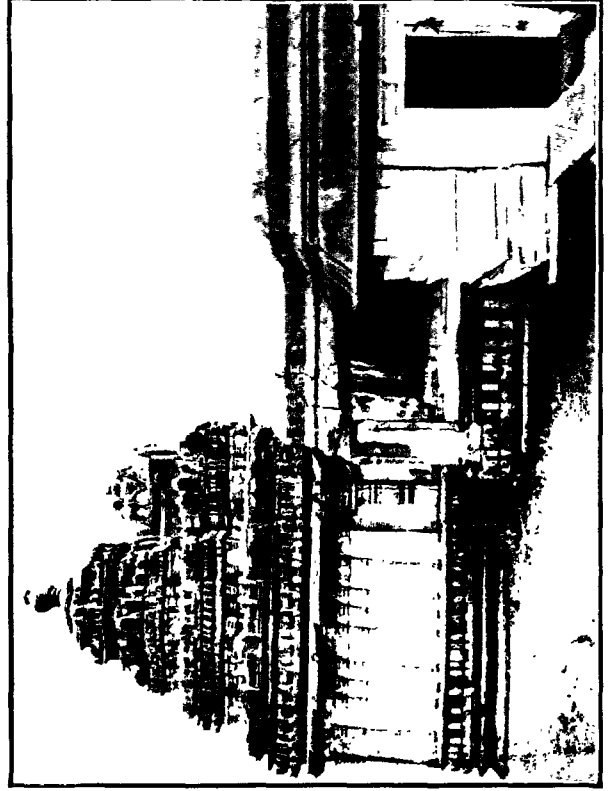
## NARASIMHA TEMPLE.

The Narasimha temple (Pl. XX, 2) which is only about 20 feet away to the south-west is also about the same dimensions and plan with no doorway to the north. Its walls and pillars are more ornate, the former having turrets and *tōraṇas* and the latter beaded pendants. But since in the late Vijayanagar period the structure appears to have been carelessly rebuilt, the stones are in a few places irregular. The ceilings are plain except the central one which bears a fine large *padma*. The perforated screen doorways of the *navaraṅga* and the *garbhagṛiha* have nothing remarkable about them. Only the image is noteworthy (Pl. XX, 1). It is a wax-covered stone image (about 3' in height) of Chintāmaṇi-Narasimha, the god sitting in *vīrasana* and holding in his right hand a small bowl. He has two hands thus disposed: the right one holding *chintāmaṇi* and the left one placed on thigh. The image is a rare icon and appears to date from a period much earlier than the Hoysaḷas. On the god's head is the mark of Prahlāda's hand. The *utsavamūrti* is Venkaṭeṣa (*abhaya*, *chakra*, *śankha*, *kaṭihasta*).

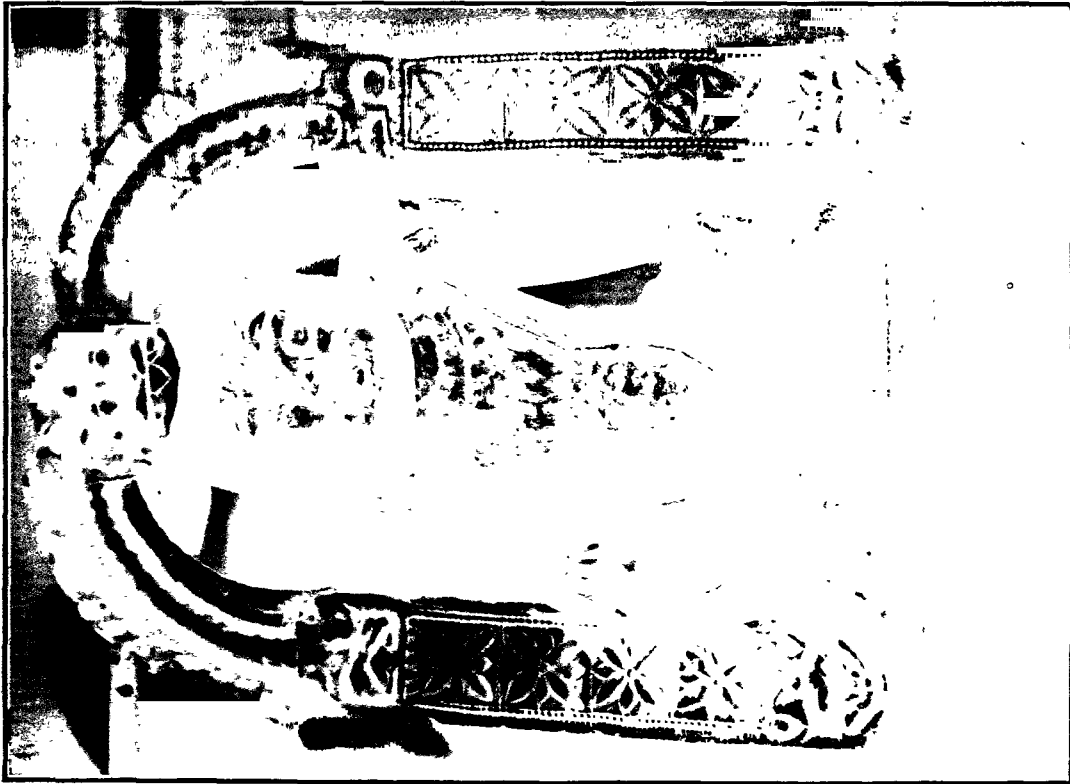
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2. NARASIMHA TEMPLE, KUDLI—SOUTH-EAST VIEW (p. 46).



3. RAMESVARA TEMPLE, KUDLI—SOUTH VIEW (p. 45).



1. NARASIMHA TEMPLE, KUDLI—CHINTAMANI NARASIMHA (p. 46).



## PART III—NUMISMATICS.

## PUNCH MARKED COINS.

(Pl. XXI.)

In the collection of the Mysore Government, there are 14 coins of the punch marked class to which are added five coins presented recently to the Archæological Department by Messrs. Rao's Circars' Trading Company of Madras.

Among the former many are either rectangular or almost square, only three being of round shape. They are all of silver and though, according to Smith<sup>1</sup> and other numismatists, the full normal weight of the punch marked coins has been said to be about 58 grains or 32 *ratis*, the lowest weight among these specimens of what we may suggest as one Purana is about 43 grains, while the greatest weight is about 52 grains. There is only one specimen weighing about 28·4 grains which is tentatively taken to be a half-purana. Similarly only one specimen weighing about 12 grains is taken to be a quarter-purana. But one thing may be noticed regarding the weight of these coins, *i.e.*, they are not uniform—which may be due to the fact that some of them are very much worn out or that no hard and fast rule was followed in this respect. Or it may even be that the metal itself contains in each case different proportions of silver.

Three out of these fourteen coins have blank reverse; five have only one mark each on the reverse and the others, two or more. Coin No. 4 has as many as seven marks on the reverse. All the coins have on the obverse several marks ranging from 4 to 7. The same mark appears twice or thrice in two or three cases. The Sun, Chaitya, Bull and Troy marks are very common; particularly the Sun mark appears on every coin invariably. Among the animals figured on the coins, the Bull is very common. Other animals are the Elephant unmistakably and the Lion and Horse somewhat doubtfully. The fish, whale and centipede are also doubtful but the Cobra with the raised hood cannot be mistaken. The peacock mark is very significant and another mark identified as centaur on coin No. 4 is, however, doubtful. Floral and geometric designs are usual on the punch marked coins, as are the Caduceus and the Taurine symbols. The Hill, River and Fortress marks perhaps refer to localities in which the coins were issued.

On coin No. 13 the legend read, with hesitation, as *Sa ga pu* is, however, very important. It is in Brāhmī characters and suggests a very ancient date for these coins. Some of the coins bear peacock marks; can these be the issues of the Mauryas? The blank reverse of some of the coins indicates earlier date typologically; but it is possible that the round coins are later in date than the rectangular or square ones.

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1. Catalogue of the Coins in the Indian Museum, Vol. I, p. 134.



But the five coins recently acquired for the department bear punch marks with either dotted borders or dots sparsely distributed around the symbols. They are all thin and broad, two of them being oval and round and two square. Their thinness makes them easily distinguishable as belonging to a series different from the usual punch marked coins. Three of them have blank reverse while the reverse of each of the remaining two bears four marks, the maximum number of symbols appearing on the obverse of the whole set being also four. The type to which these finds belong has been described by Mr. T. G. Aravamuthan of the Madras Government Museum<sup>1</sup>. Though, at this stage, it would be futile to date these issues, it is suggested, and said to have been agreed to by some of the numismatists, that they are possibly pre-Mauryan<sup>2</sup>. But the thinness of the coins, the degenerate art of the symbols, etc., and some of the highly conventionalised marks appearing on them create a suspicion that they may not be so old as they are thought to be. They have some points in common with the punch marked issues of the Chālukyas and may possibly be intermediate in time between the old puranas and the Chālukyan punch marked coins.

All the nineteen specimens now in the possession of the Archaeological Department are described below :—

1. Ag. Shape: Nearly oblong and thick; size:  $1.58 \times 1.27 \times .227$  cms.  
Wt. 47.8 grains<sup>3</sup>.

Obverse :—(a) Troy mark. Sphere supporting three arrows crossing behind it, or three Taurine symbols.

(b) Chaitya or Hill mark with a peacock on top.

(c) Sun mark.

(d) Another Chaitya mark; but hill only partially visible, top not clear.

(e) Peculiar mark - Crozier (?)

Reverse :— Not clear. There appears to be a small flower of six petals superimposed on some other mark.

The existence of two 'Hill' marks is noteworthy. If, as Walsh says, the hill with peacock is the symbol of a particular place, why should there be another 'hill' mark without a peacock? Mark (e) on the obverse, if it is a sceptre, may establish the view that punch marked coins were issued by states and not by local bodies.

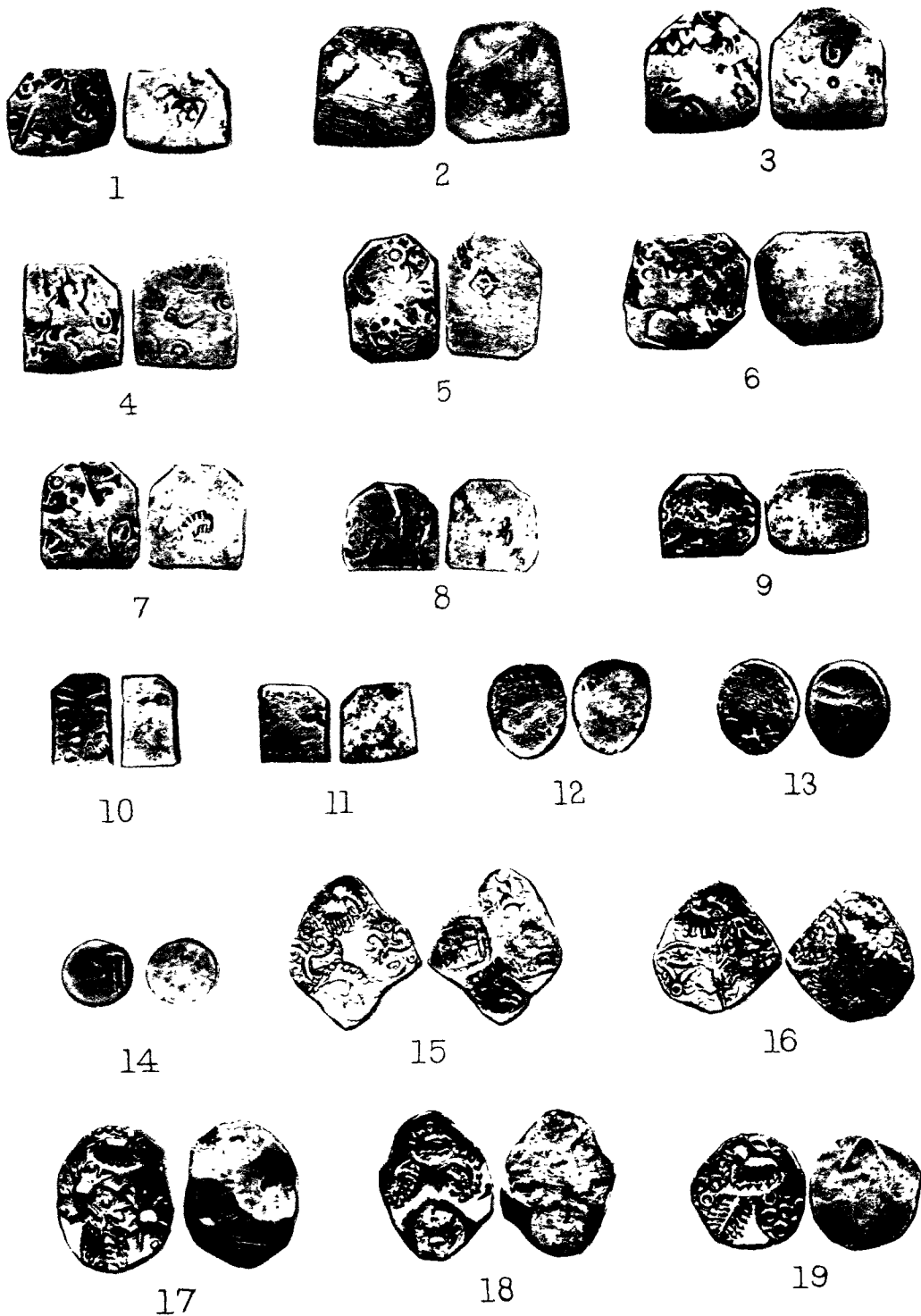
2. Bad Ag. (?) Shape: Trapezium, meant to be square; size:  $1.8 \times 1.77 \times .11$  cms.

Wt. 28.4 grains. Half purana (?)

1. A new type of Purana Coins by T. G. Aravamuthan.

2. *Ibid*, Footnote 11.

3. J. B. O. R. S. 1919; S. I. M. C., p. 132.



PUNCH MARKED COINS (p. 47).



Obverse :—(a) Humped bull to right.

(b) Chaitya mark.

(c) Troy mark (?) partially visible.

(d) On top of Chaitya part of some mark, not clear; perhaps recumbent bull.

(e) River mark.

Reverse :—(a) One square within another—Fort.

(b) Head and humped back of bull or cow, only upper part visible.

Square within square may stand for a fortress. The metal is impure as can be seen by the broken edges of the two fragments glued together with paper.

3. Ag. Shape : Nearly square and thin ; Size :  $1.77 \times 1.62 \times .133$  cms.

Wt. 46.4 grains. One Purana.

Obverse :—(a) Cross with four Taurine symbols ;

(b) Troy mark ;

(c) Chaitya with elephant to right on top ;

(d) Sun mark ;

(e) Elephant to right.

Reverse :—(a) Sun mark ;

(b) Pellet ;

(c) Svastika ;

(d) Scroll (?)

(e) Horse (?)

This specimen and coins Nos. 4 to 10 of this series were found by Dr. Edgar Thurston, Superintendent of the Madras Government Museum, in Bimlipatam Taluk, Vizagapatam District. The elephant and horse are symbols of the Hindu army, and the bull is that of Śaivism.

4. Ag. Shape : Nearly square and thin. Size :  $1.65 \times 1.56 \times .163$  cms.

Wt. 50.6 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Bull's head to right ;

(c) Troy mark ;

(d) Peculiar figure resembling centaur (?)

(e) Head of fish or whale ;

(f) Another whale (?) doubtfully.

Reverse :—(a) Circle with pellet in centre ;

(b) Arc or curved line, possibly part of some big figure—effaced ;

(c) Another circle with pellet ;

(d) Yet another circle ;

(e) Taurine symbol between two horns curved like horse-shoes ;

(f) Part of some uncertain mark of which only the crescent or arch is clear ;

(g) Another mark—uncertain.

**5.** Ag. Shape : Nearly square ; Size :  $1\cdot83 \times 1\cdot43 \times 1\cdot178$  cms.

Wt. 51·5 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Chaitya with couchant bull on top ;

(c) Troy mark ;

(d) Standing bull to right ;

(e) Rude elephant (?)

Reverse :—Part of some mark effaced.

**6.** Ag. Shape : Oblong ; Size :  $1\cdot78 \times 1\cdot67 \times 1\cdot131$  cms.

Wt. 47·6 grains.

Obverse :—(a) Sun mark ;

(b) Uncertain mark ;

(c) Troy mark ;

(d) Appears to be similar to (c) of coin No. 7 which is identified as a Chaitya ;

(e) Caduceus (?)

Reverse :—Fortress.

**7.** Ag. Shape : Square ; Size :  $1\cdot55 \times 1\cdot49 \times 1\cdot185$  cms.

Wt. 52·6 grains.

Obverse :—(a) Sun mark ;

(b) Appears to be a crawling cobra with raised hood.

(c) Chaitya (?) with three tall arches ;

(d) Troy mark ;

(e) Lion (?) or horse.

Reverse :—Mark like a centipede (?) or like the tree mark appearing on the coins (Nos. 15 to 19 of this series) newly received from Madras.

**8.** Ag. Shape : Square ; Size :  $1\cdot38 \times 1\cdot34 \times 1\cdot213$  cms.

Wt. 49·3 grains.

Obverse :—(a) Sun mark ;

(b) Troy mark ;

(c) Tree with railing ;

(d) Chaitya.

Reverse :—Uncertain mark.

**9.** Ag. Shape : Nearly oblong ; Size :  $1\cdot52 \times 1\cdot26 \times 1\cdot210$  cms.

Wt. 48·4 grains.

Obverse:—(a) Sun mark;  
 (b) Flower with six large petals;  
 (c) Flower with six small petals;  
 (d) Troy mark;  
 (e) Bull;  
 (f) Caduceus (?)

Reverse:—Mark looking like the Arabic numeral '3'.

**10.** Ag. Shape: Rectangular and thick; Size:  $1.42 \times .91 \times .37$  cms.

Wt. 49.4 grains.

Obverse:—(a) Sun mark;  
 (b) Chaitya;  
 (c) Troy mark;  
 (d) Bull to right;  
 (e) Chaitya (?)

Reverse:—(a) Elephant (?)  
 (b) Flower.

**11.** Ag. Shape: Square and thick; Size:  $1.2 \times 1.16 \times .265$  cms.

Wt. 44.3 grains.

Obverse:—(a), (b) and (c) Sun marks;  
 (d) Troy mark;  
 (e) Indistinct.

Reverse:—Blank.

**12.** Ag. Shape: Round and thick; Size:  $1.4 \times 1.2 \times .239$  cms.

Wt. 43.4 grains.

Obverse:—(a) Sun mark;  
 (b), (c) and (d) Parts of uncertain marks.

Reverse:—(a) Part of Troy (?) mark;  
 (b) Chaitya;  
 (c) Uncertain.

**13.** Ag. Shape: Nearly round and thick; Size:  $1.43 \times 1.28 \times .239$  cms.

Wt. 50.2 grains.

Obverse:—(a) Lion (?)  
 (b) Sun mark;  
 (c) Caduceus (?)  
 (d) Uncertain, this appears to be a legend of 3 letters reading *Sa ga pu*.

Reverse:—Blank.

**14.** Ag. Shape: Nearly round; Size:  $1.8 \times 1.2 \times .18$  cms.

Wt. 12 grains; Quarter purana (?)

Obverse:—Indistinct and partly effaced—A figure resembling the gateway of a stūpa.

Reverse:—Blank.

**15.** Ag. Shape: Nearly square. Size:  $1.85 \times 1.73 \times .078$  cms.

Wt. 25.2 grains.

Obverse:—(a) Geometrical design formed of three spiral hooks with small circles in the interspaces;

(b) Elephant to right;

(c) Similar to (a);

(d) Uncertain figure (wheel?) in dotted border.

Reverse:—(a) Troy mark;

(b) Square divided into 4 compartments with a dot in each;

(c) Rude elephant to left with sun and moon above;

(d) Similar to (b).

**16.** Ag. Shape: Nearly square; Size  $1.74 \times 1.7 \times .075$  cms.

Wt. 23.8 grains.

Obverse:—(a) Lizard;

(b) Three pellets linked by curved lines in dotted border;

(c) Rude Tusker elephant to right with 2 pellets above;

(d) Similar to (b).

Reverse:—(a) Tusker elephant to right;

(b) Similar to (b) on the obverse;

(c) A crab-like figure;

(d) Similar to (b).

**17.** Ag. Shape: Nearly oval; Size  $2.16 \times 1.66 \times .076$  cms.

Wt. 26.6 grains.

Obverse:—(a) Tree;

(b) Conventionalised Troy mark;

(c) Tusker elephant standing to right;

(d) as (b).

Reverse:—Blank.

**18.** Ag. Shape: Nearly oval; Size  $2.17 \times 1.72 \times .055$  cms.

Wt. 17.6 grains.

Obverse:—(a) A plough drawn by 2 bullocks; one bull clear, the other doubtful;

(b) Elephant to left (?) with dots;

(c) Tusker elephant to left with sun and moon above;

(d) Indistinct with numerous dots and dotted border. An oval figure surrounded by dots between two crescents, the whole being surrounded by another line of dots. This corresponds with (e) on the reverse of 4.

Reverse:—Blank.

**19.** Ag. Shape: Almost round; Size:  $1.68 \times 1.65 \times .092$  cms.

Wt. 26.7 grains.

Obverse:—(a) Geometrical pattern formed of six circles with the 7th in the centre :  
perhaps lotus ;

(b) Tree ;

(c) Similar to (a) ;

(d) Tusker elephant to left in dotted border with Sun and Moon above.

Reverse:—Blank.

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## PART IV—MANUSCRIPTS.

MAHIŚŪRU SAMSTHĀNADA DOREGAḶA-PĀRAMPARE  
KAIPHĪYATTU.

This is one of the manuscripts obtained from Ināmdār Karṇik Lakshmīnarasiah of Tumkur, whose ancestor Nallappa is said to have been serving in the Mysore Court during the days of Kṛishṇarāja Wodeyar III. There is no indication in the manuscript itself as to when or by whom it was written ; but judging from the fact that it stops short with the accession of Kṛishṇarāja Wodeyar III in 1799, we may ascribe it to about 1800 A.D.

While it has its value as a chronicle, like those already known, it has to be observed that it is too short and scrappy and cannot therefore be much relied upon. In a way it follows the order of narration in the Annals of the Mysore Royal Family published by the late B. Ramakrishna Rao twenty years ago. But it is not so exhaustive ; nor is the chronological order of events correctly given: the Śaka year mentioned is, in many places, behind the given cyclic year by about two years. The cyclic year is generally correct while its other details are often different from those given in the Mysore Annals. A few points of historical matter, however, appear to be new ; but these are of minor importance only and require, moreover, corroboration in several cases. The manuscript is little more than a mere list of the Mysore rulers and of their conquests and is lacking in chronological precision and historical detail.

At the beginning is given a very brief account of Lord Kṛishṇa's appointment of His sister, the goddess Chāmuṇḍā as the patron deity of the Mysore Branch of the royal family of the Yādavas. Yadurāja is simply mentioned as one of the dynasty, no reference being made either to his migration to Mysore from the distant north nor to his exploits, military and romantic, in the south. His brother Kṛishṇarāja is not at all mentioned. It is stated that the king was a devotee of the god of Nārāyaṇagiri and that, therefore, the hill came to be known as the Yādavagiri and Melukōṭe (supreme fort or the fort on the hill).

Hiri-Chāmarasa Vaḍeyar, the fourth king, had six fingers—a fact not stated in the Annals but known from other sources <sup>1</sup>.

The sixth king Timmarāja Wodeyar who gained the title of Antembaragaṇḍa, bought Tippūr from the temple authorities at Kañchi and gave it away to the Melukōṭe temple. This fact is not stated elsewhere.

Kṛishṇarāja Wodeyar, a son of Hiri-Bettada Chāmarāja Wodeyar, the fifth king, is stated to have succeeded his brother Timmarāja Wodeyar, the sixth king, on

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(1) See Wilks' History of Mysore, Vol. I—p. 21.

the throne and won the title of Śringārahāra while he was king. The Annals state that he did not rule, but that he won this title during his father's regime. It is, however, possible to explain away this discrepancy of detail, for the Annals state that all the three sons of Hiri-Bettāda Chāmarāja received territories and the author of the present manuscript may have committed the mistake of referring to a mere administrator as a ruler. Wilks says that a partition was actually effected among the three sons <sup>1</sup>. The Annals assert that Timmarāja Voḍeyar was crowned king during his father's life time and that his brother Bōḷa Chāmarāja Voḍeyar was further nominated as his successor <sup>2</sup>.

Rāja Voḍeyar, the ninth king, is stated to have been the eldest son of Bōḷa-Chāmarāja and to have succeeded his brother Bettāda Chāmarasa as the latter proved himself incompetent to rule. The Annals state that he was the second son <sup>3</sup> by the eldest queen and that he succeeded his brother Bettāda-chāmarāja who abdicated the throne in his favour <sup>4</sup>. Some facts relating to the misunderstanding and the consequential quarrels between the brothers are given in the manuscript and confirm the account given by Wilks <sup>5</sup>. There appears to have been some trouble connected with the financial resources of the country and the compulsory retirement of Bettāda Chāmarasa was perhaps inevitable circumstantially. The dethroned king seems to have reconciled himself to what was done and to have settled in Raṅgasamudra later on since the son of Rāja Voḍeyar was hostile to him and had even attempted to put out his eyes.

While describing how Rāja Voḍeyar came to acquire Seringapatam from a vassal of the Vijayanagar Empire, the manuscript gives an account of the installation of the god Raṅganātha on the island through the austerities of the sage Gautama and of the subsequent neglect and the consequent dilapidation of the shrine until the image was discovered by a dancing girl (through her cow). She built for the god a new temple where, before long, a Brāhman, as directed by providence, arrived for worship, completed the building of the temple, put up a new shrine for the god Tirumaladēva to the west of the Raṅganātha temple, changed the course of the Kāvēri westwards in Ś 816 Ānanda, corresponding to 894 A.D. and built the fort which he named Śrīraṅapura. A line of Daṇāyakas called elsewhere the nava-dhaṇāyakas <sup>6</sup> ruled the place subsequently, whose names are mentioned as follow :—

#### 1. Timmaṇṇa Dhaṇāyaka.

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(1) *Ibid.*

(2) Annals of the Mysore Royal Family p. 15.

(3) *Ibid.*, p. 16 ; see also Mysore and Coorg from the Inscriptions, p. 126.

(4) Annals of the Mysore Royal Family, p. 16.

(5) Wilks' History of Mysore, Vol. I, pp. 23 ff.

(6) Another Mss. entitled Maisūru Doregaḷa Vamsābhyudaya See No. K. A. 273 Catalogue of the Mysore Government Oriental Library.

2. Māraṇṇa Dhaṇāyaka.
3. Sōmaṇṇa Dhaṇāyaka.
4. Raṅgarāja Dhaṇāyaka.
5. Timappa Dhaṇāyaka.
6. Patri Dhaṇāyaka.
7. Sutrāma Dhaṇāyaka.
8. Tirumala Dhaṇāyaka.
9. Gōvinda Dhaṇāyaka.

Later Śrirangarāja, Rāmarājayya and the Ummattūr chiefs came to rule the place until the Mohamedan incursions set in. During the time of Gaṅgarāja Voḍeyar, son of Dyāvarāja Voḍeyar, Kṛishṇarāya of Vijayanagar captured the place along with Śivasamudram from the Ummattūr chiefs. Subsequently a certain Chikka was in occupation of the fort, from whom Śrī Raṅgarāja of Vijayanagar conquered it.

The manuscript refers to an agreement between Rāja Voḍeyar and the Kaḷale Arsu Family to the effect that so long as the descendants of Rāja Voḍeyar rule as kings, those of the Kaḷale Family should hold sway as Daḷvoys. A list of the Daḷvoys upto the time of Rāja Voḍeyar is given as follows :—

Māranāyaka	...	2 years.	Liṅgaṇa	....	4 years.
Beṭṭapa	....	4 „	Vikramarāya	....	8 „
Basavaliṅgaṇa	...	4 „	Nanjarājiah	....	6 „
Timmapā	....	2 „	Kempiah	...	1 year
Liṅgarājiah	....	1½ „	Hampeya	....	1 „
Dāsarājiah	....	2 „	Liṅge gaḍa	....	1½ years.
Hampeya	....	5 „			

Nandināthayya, son of Mallarājiah of Kaḷale, was appointed as the Daḷvoy by Rāja Voḍeyar. With one or two omissions and in a different order the same list is given in the Annals of the Mysore Royal Family for the reign of Narasarāja <sup>1</sup>.

Rāja Voḍeyar is stated to have had six sons born to his eldest queen. Their names are given as (1) Narasarāja Voḍeyar, (2) Beṭṭada Voḍeyar, (3) Doḍḍabeṭṭada Rāja Voḍeyar, (4) Chikkabeṭṭada Rāja Voḍeyar, (5) Chāmarāja Voḍeyar and (6) Timmarāja Voḍeyar. The Annals give a different account thus :—

1. By the eldest queen Vīrājammaṇṇi—
  - (1) Narasarāja Voḍeyar,
  - (2) Beṭṭada Voḍeyar, and
  - (3) Naṅjarāja Voḍeyar.
2. By Yedavanahaḷḷi Timmājammaṇṇi—
  - Immaḍi Rāja Voḍeyar.

3. By Bilikere Dēvīrammaṇṇi—  
Chāmarāja Voḍeyar.

The second queen Timinājammaṇṇi is stated to have adopted Kanthīrava Narasarāja Voḍeyar.

While several of the conquests, and some of them important ones, effected by Chāmarāja Voḍeyar, the tenth king, are omitted in the manuscript, those of Koggaḍadyāvanakuṇṭe in Krōdhana, Āshāḍha śu 10 and of Kaṭṭemaḷalavāḍi in Akshaya, Āshha, do not find mention in the Annals. Wilks, however, mentions the conquest of Kaṭṭemaḷalvāḍi <sup>1</sup>.

The manuscript states that Nandināthayya was the Daḷvoy during the time of Immaḍi Rāja Voḍeyar and that when he died during the reign of Narasarāja, his brother Komārayya Ars succeeded him. From the Annals it is known that Vikramarāja who was the Daḷvoy during the time of Rāja Voḍeyar II, was sentenced to life-long imprisonment by Narasarāja, for having poisoned the late king Immaḍi Rāja Voḍeyar. Timmapa Nāyaka is said to have been appointed the Daḷvoy in his stead <sup>2</sup>.

A reference is made in the manuscript to the hostile relations between Narasarāja Voḍeyar and Māgaḍi Kempe-gauḍa. The Mysore king is stated to have looted the army of the Māgaḍi chief near Yelahanka.

The manuscript says that Chikka-Dēvarāja was the younger brother of Dodḍa Dēvarāja, while we know from the Annals that he was the son <sup>3</sup>.

In the list of Chikkadēvarāja's conquests the following are not mentioned in the Annals :—Channarāyadurga, Kōlār, Miḍagēśi, Gūḍumaḍi, Buttipura, Āvaṇi, Perūr, Araśidāvaṇi and Hosakōṭe.

Tirumala Ayyangar is stated to have been the guru and minister of Chikka-dēvarāja and to have built a choultry in his name and a Venkaṭeśvara temple <sup>4</sup> to the northwest of Seringapatam. A list of the contemporaries, about 50 in number, of Chikka Dēvarāja is given and they are said to have been either subdued or conquered by the Mysore king. Their names are stated below.—

Lakshmappa Nāyaka of Narasipur, Ībhadreya, Phālalōchana Nāyaka of Mūgūr, Malla Nāyaka of Ummattūr, Chokkappa Nāyaka of Madura, Viṭaṇṇa of Maddūr, Baira Nāyaka of Channapaṭṇa, Hanuma Nāyaka, Kṛishṇappa Nāyaka of Arkalgūd, Gammata Rangappa Nāyaka of Ratnagiri, Keḷadi Śivappa Nāyaka of Nagar, Chikkappa Gauḍa of Maddagiri, Jayaji Ghōtake, Adādhirāma of Arakere, Kṛishṇappa Nāyaka of Bēlur, Vitarājayya of Grāma, Immaḍi Rāmarāju of Yelan-dūr, Karāchūri Nanjarājayya of Ālambāḍi, Vijayarāju of Kāragali, Kempe Gauḍa

(1) History of Mysore, Vol. I, p. 29.

(2) Annals of the Mysore Royal Family, p. 68.

(3) *Ibid*, p. 95; but see Wilks' History of Mysore, Vol. I, p. 35.

(4) This temple has been recently transferred to Mysore and rebuilt in the Vāni Vilās or Vontikoppal Extension, Mysore.

of Māgaḍi, the son of Jagadēvarāya, Virappa Nāyaka of Madura, Nanjuṇḍarasu of Piripaṭṇa, Śrīraṅgarāya, Sāla Nāyaka of Hāgalavāḍi, Maliyappa Nāyaka, Chennamma Nāyaka of Śālya, Nimbāji Ghōtake, Mallarājaya of Naraneli, Prabhu Hebārava of Kannambāḍi, Śrīkaṇṭha Vaḍeyar of Saragūr, Chennarājiah of Arekoṭhāra, Prabhu devaru of Tagaḍūr, Ghaṭi Modalāri, Bhairava Nāyaka of Kaḍaba, Venkātādri Nāyaka of Satyamāṅgala, Narasavaḍēru of Dēvarāyanadurga, Bhujaṅga Vaḍēru of Toranāḍ, Khāsim Khan of Tumakkūr, Kṛishṇappa Nāyaka of Aigūr, (Lakshmappa Nāyaka of Narasipur—a repetition), Nañjarājiah of Sōsale and Talakāḍ, Tirumalarājayya of Paṭṇa, Śyāina Ḍhaṇāyaka of Hosahoḷalu, Channadyāvayya of Hegaṇadyānakōṭe, Pratāpa Nāyaka of Kallūr, Yakabāla Rao, Chandraśēkhara Nāyaka of Hosūr, Jahagīrakhāna of Honnavallī, Husain Khān of Bammasandra, and the people on the side of Yankōji.

The reign of Kṛishṇarāja II is not completely dealt with and the account stops abruptly. The rest of the manuscript gives merely a list of the Mysore rulers up to Kṛishṇarāja Woḍeyar III, together with the dates of their accession and their period of rule. These, as already stated, are not always correct.

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## PART V.—NEW INSCRIPTIONS FOR THE YEAR 1936.

## HASSAN DISTRICT.

## HASSAN TALUK.

## 1.

At the village Malligavālu in Kattāya Hobli, on the 1st vīragal near the Bhairava shrine.

Size 3' × 2'.

Kannada language and characters.

ಹಾಸನದ ತಾಲ್ಲೋಕು ಕಟ್ಟಾಯ ಹೋಬಳಿ ಮಲ್ಲಿಗವಾಳು ಗ್ರಾಮದ ಭೈರವ ದೇವಸ್ಥಾನದ ಮುಂದೆ  
ನಿಂತಿರುವ ೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩'×೨'.

೧ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ ಶ್ರ [ಯ] ಪ್ರಿ [ಧಿ] ವಿವಲಭ ರಾಜಾಧಿರಾಜ ಸಸಿ
2. ವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗ್ಗ [ಮಲ್ಲ] ಮರೆಪರೊಳುಗಂಡ ಕದ [ನ] ಪ್ರಚಂಡ ಪ್ರತಾ
3. ಪಹೊಯಿಸಳ ವಿರನಾರಸಿಂಗದೇವನು ಪ್ರಿತ್ತಿರಾಜ್ಯಂಗೆ

೨ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಯುತ ಮಿದ್ವಲ್ಲ ಜಯ ಸಂವತ್ಸರದ
5. ಪನ್ನಾಮಿ ಬ್ರಹ್ಮವಾರ
6. ದ ಮರಿಗವಾಳದ

*Note.*

This vīragal has the usual sculptures of Kailāsa, etc., below which the inscription is engraved. As the slab is broken on a side, the lines 5 and 6 are cut off in the middle and a portion of the inscription is lost.

The record belongs to the reign of the Hoysala king Vīranārasīngadēva, praised as the refuge of the universe, Śanivārasiddhi, Giridurgamalla, defeater of Malepas. The date is given as Thursday 5th lunar day in the cyclic year Jaya. It is not dated in the Śāka era. The names of the month and of the fortnight are lost. There are three kings of the name Narasimha in the Hoysala lineage. The year Jaya occurred in the reign of Narasimha II only and corresponded to 1234 A.D. The titles Śanivārasiddhi, etc., in the grant were possessed by him and the characters of the record also seem to belong to this period.

The inscription seems to record the death of a warrior belonging to the village Marigavāla probably the same as Malligavālu in which the vīragal is found.

## 2.

On a 2nd viragal at the same place in the same village Malligavâlu.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—6" × 1'—6"

ಮೊದಲನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ನೃಸಿಂಹಮಸ್ತ . . . . . [ಕಲ್ಲು ಒಡೆದಿದೆ]
2. . . . . ಮಲೆರಾಜ ರಾಜ . . . . .
3. ಪ್ರಚಂಡ ಸನಿವಾರಸಿಧಿ ಗಿರಿದುರ್ಗ . . . . .

ಎರಡನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಲದಂಕರಾಮ ನಿತ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸ [ಳ] ವೀರ [ಬ]
5. [ಲ್ಯಾ] ಳ ದೇವರು ಮಹ (?) ವಳಯ ದುರ್ಗದಲು (?) ಸುಖ
6. ದಿ ರಾಜ್ಯಂಗೈಯುತ್ತವಿರಲು ಶ್ರೀಮತ್ತಿರಿಯರಸಿಯ ಬ [ಮ್ಮಲದೇವಿ] ಸಂಕಥಾ ವಿನೋದ

## Note.

A part of the upper portion of the viragal is broken and lost. Some lines in the bottom portion are also lost. Thus the record is very incomplete.

It belongs to the reign of the Hoysala king Vira Ballâla II. The king is stated to have been residing at Mahavaleya-durga with the senior queen (*piriyarasi*) Bammaladêvi. Beyond this nothing more can be made out.

The characters seem to belong to the end of the 12th or beginning of the 13th century A.D. Bammaladêvi, the senior queen of Ballâla II was the daughter of Mokhari Lakhayya. She was well versed in the arts of music and dancing. [See E. C. V. Chennarâyapatna, 254].

## 3.

On a 3rd viragal at the same place in the same village Malligavâlu.

Size 2' × 1'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—0" × 1'—6"

1. ಅದೂರ ಕಮಣನೂ ಇಜುದುಬಿ
2. ದಕಲು

## Note.

This viragal inscription records the death of one Kamana of Adur while fighting in a battle. The characters belong to the 14th century.

## 4.

At the village Bilgunda in the same hobli of Kattāya, on a slab standing below a Fig tree.

Size 3' × 1'—6".

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಗುಂದ ಗ್ರಾಮದ ಅರಳಿಕಟ್ಟೆಯ ಕೆಳಗೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'—6"

- |                             |                             |
|-----------------------------|-----------------------------|
| 1. ಕಲಿ ಪ್ರವೇಶ ೪೬೨೭ ಸರು      | 5. ಹಾಸನದ ಸಿದ್ಧೇಶ್ವರ ದೇವರಿಗೆ |
| 2. ಜಿತು ಸಂವರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦ | 6. ಬಿಲುಗುಂದದ ಗ್ರಾಮವನು       |
| 3. ಕೃಷ್ಣಪ್ಪನಾಯಕರಿಗೆ ಪುಂಜ್ಯ  | 7. ಮಾನ್ಯವ ಕೊಟ್ಟನು           |
| 4. ವಾಗಬೇಕೆಂದು ಬುಕಣನಾಯಕರು    |                             |

Note.

This inscription records the gift of the village Bilugunda for the services of the god Siddhêśvara in Hāsana (Hassan) by Bukaṇanāyaka, for the merit of Kṛishṇappa Nāyaka in the Kali year 4627 Sarvajit sam. Jyêshṭha śu 10 corresponding to 11th May 1527. Kṛishṇappa Nāyaka of the record is the same as the chief of Bêlûr named Era Kṛishṇappa Nāyaka who ruled from about 1524 to 1566 (E. C. V. Hassan Volume Intr. P. 33). Bukaṇa Nāyaka called also Bukkapa Nāyaka was a subordinate of Kṛishṇappa Nāyaka and has made numerous gifts of lands for temples for the merit of his master (see E. C. V. Hassan 2 of S' 1485, 15 of S' 1483, 22 of S' 1488).

The temple of Siddhêśvara referred to here is situated at Hassan near the Hāsanaṁbâ temple.

## 5

At the village Gorûru in the same Kattāya Hobli on a slab in the ceiling of the garbhagriha in the Yôgamādhava temple.

Size 3' × 3'.

Kannada language and characters.

ಗೊರೂರು ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿರುವ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' × 3'

1. ವೈಯ ಸಂತ್ಸರ ವೈಶಾಖ ಶು ೧೦೦ ಗೊರೂರು ಶ್ರೀಮದಶೇಷ ಮಹಾಜನಂಗ
2. ಉ ಬಗವಾಡಿ ತಳುವಾರ ನಾರಸಿಂಗಣಗಳಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ನಮ ಗೊ
3. ರೂರು ಗ್ರಾಮಲು ಜರ್ನವಾಗಿ ಯದಲ ತಿಮ್ಮಣದಣಾಯಕರಿಗೆ
4. ಬಿನ್ನಕಂ ಮಾಡಿ ಅರಮನೆಯಿಂದ ಧರ್ಮ ಸಾಕಯವಾಗಿ ಭಂಡಾರದಿಂದ
5. ಕೊಡಿಸಿದ ವೋಸನದ ಗ್ರಾಮದಿಂದ ಗ ೧೨೫ ಗಾಪುಂಡನ ಸತಿಯಿಂದ ನಿಮ
6. ಕೈಯಲು ಹೆಗ್ಗಡ . . . . . ದಿಂದ ಯಳವ ಗ ೫೦



7. ವಾಸು . . . . . ಯನು ಮಾಡಿಸಿ ಜಿನ್ನ ಉಧಾರವ ಮಾಡಿ
8. ದರಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ನಲು ನಿಮಗೆ
9. ಮಾಡಿದ ಹೊಸ ದೇವಾಲಯದಲ್ಲಿ ಹಳೆಯ ವಾಸುದೇವರೊಳಗೆ ನಿಮ್ಮ ಹೆ
10. ಸರಹರಕೆಯನು ಸಾಧಿಸಿ ಹೊಳೆಯ ಕೆಳಗಣಕಳ ನೀವು ಕೊಂ . . .
11. ಕಿರಿಯ ಗೋ . . . . . ಕೊಂಡ ಕುಲಸ್ತಾನದ ಕಡಹು ನಿಂತಾಯು
12. . . . . ದ ಯನು ಕೊಟ್ಟು ಸಿಲೆ ಮರದ ಅಲುಗ
13. ಗಾದೆ? ಕೊಟ್ಟು ಗದೆ . . . . . ವನು ಸಹಿರ
14. ಲೋದಕ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ಪಾಪನಮುದೈ
15. ಯಂ ಗೈದು ಕೊಟ್ಟು ವಾಸುದೇವರ ಹಿಂದೆ ನಿಲಿಸಿದ ಧಂಮಶಾಸನ
16. ಮಹಾಜನಂಗಳ ವೊಪ್ಪ ಶ್ರೀ ವಾಸುದೇವರು ಸ್ವದತ್ತಂ
17. ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರುಷ ಸಹಸ್ರಾ
18. ಣಿ ವಿಪ್ಲಾಯಾಂ ಜಾಯತೇಕ್ರಮಿಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. Vyaya-saṃtsara Vaiśākha śu 1 lū Goraura śrīmad aśēsha-mahājanamga—
2. lu Bagavādi taḷuvāra Nārasīṅgaṇagaḷige koṭṭa dharmma-śāśana naṃma Go—
3. raūra grāmaṭi jirnavāgi yidali Timmaṇa-danāyakarige
4. binnaham māḍi aramaneyimda dhamma-sābhayavāgi bhamdāradimda
5. koḍisida Vōsanada grāmadimda ga 125 gāvumḍana satiyimda nimma
6. kaiyalu Heggaḍe . . . . . dimda yiḷiva ga 50
7. Vāsu . . . . . yanu mādīsi jirnna-udhārava māḍi-
8. darāgi mahājanamgaḷu sarvaikamānyavāgi navu nimage
9. māḍida hosa-dēvālayadalli haḷeya-Vāsudēvarolaḷage nimma he -
10. sara harakeyanu sādhisī hoḷeya keḷagaṇa haḷi nīvu koṃ . .
11. hiriya gō . . . . . koṇḍa kulastānada kaḍahu nimma tāya
12. . . . . reyanu koṭṭa sile marada āruḷa
13. gāḍe? koṭṭa gade . . . . . vanu sa-hira-
14. nyōḍaka-dhārā-pūrvakavāgi mahājanamgaḷu sarvaika-mānyavāgi vāmana-mudre—
15. yaṃ gaidu koṭṭu Vāsudēvara himde nilisida dhammaśāśana
16. mahā-janamgaḷa voppa śrī Vāsudēvaru sva-dattam
17. para-dattam vā yō harēta vasumḍharām shashṭhi-varusha-sahasrā—
18. ṇi viṣṭāyām jāyatē krimiḥ śrī śrī śrī śrī.

*Note.*

This inscription being set up in a slab in the ceiling of the garbhagriha cannot be easily read and hence there are several lacunæ in the record.

It seems to state that the old village of Goraūr (same as Gorūr) was in ruins and a new village was set up and the god Vāsudēva in the village was transferred

to a temple erected in the new village. The funds necessary for the purpose were raised partly from a grant of 125 gadyâṇas from the Palace Treasury at the village Vosana (Hassan ?) and 50 gadyâṇas gifted by the gauda's wife paid through the watchman (*taluvâra*) named Nârasingaṇa of the village Bagavâḍi. The grant of funds from the Government was obtained by appealing to Timmaṇa-daṇâyaka for help. This Timmaṇa-daṇâyaka is probably the same as the chief referred to in E. C. III, Seringapatam 86 of 1471. Ôsana or Vasana is the name of a village in Chitaldrug District (See E. C. XI Davangere 113). But it is far off from Gorûr.

For the services rendered by the watchman in collecting the funds for the purpose and in building the new village and temple the mahâjanas of the village Gorûr are next stated to have assembled in their temple and prayed for his welfare and granted him some wet land on the bank of the river (Yagachi) in their village. (The details of the boundaries of the land given cannot be clearly made out on account of lacunæ). A stone with the effigy of Vâmana carved thereon was set up behind the god Vâsudêva recording the above grant of land made free of taxes by the mahâjanas. The signature of the mahâjanas was set up at the end of the grant as Śrî Vâsudêvaru.

The usual stanza which threatens one with birth as a worm in ordure for 60,000 years if he confiscate gifts made by himself or others is given at the end of the record.

No king is named in the record. The date is given as Vyaya sam. Vaiś. śu 1. From the mention of Timmaṇa-daṇâyaka and the nature of the characters it is possible to infer that Vyaya here corresponds to 1466 A. D. and the date given is equivalent to April 15, 1466.

## 6.

On a slab in the pavement of the navaranga in the same Yôgânarasimha temple at Gorûr.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಯೋಗಾನರಸಿಂಹದೇವಾಲಯದ ನವರಂಗದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 1'.

- |                           |                |
|---------------------------|----------------|
| 1. ನಾರಸಿಂಗೆ ಹೊಳೆಯುಂಮನಸೇವೆ | 3. ನರಸಿಂಹಾಯನಮಃ |
| 2. . . . .                |                |

Note.

This records the salutations of some devotees to the god Narasimha (called Nârasa). One of the devotees is named Hoḷeyamma. The characters belong to the 18th century A.D.

## ARKALGUD TALUK.

At the village Basavâpaṭṇa in the Hobli of Basavâpaṭṇa, on a slab near the lamp-pillar of the Shadhbâva-rahitêśvara temple.

Kannada language and characters.

ಅರಕಲಗೂಡು ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕನವಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಪಡ್ಡಾವರಹಿತೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ ಕಲ್ಲುಗೋಡೆಯ ಚಪ್ಪಡಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- |                                       |                          |
|---------------------------------------|--------------------------|
| 1. ಸ್ವಸ್ತಿಅಳುರಾದಿ ? ಮಾಚಯ್ಯ ಈಕೊಗಾಡಿ    | 5. ಕಾಯ್ವವಂ ಕವಿರೆಯ [ಕೊಂದ] |
| 2. ಬಿತ್ತುವಟ್ಟವಂಕೊಟ್ಟ ಪೊನ್ನಯ್ಯ ಮೂ      | 6. ಪಾಪ                   |
| 3. ಕಯ್ಯನುಂ ಮಾಡಿದನಿ ತಿಕ್ರಮ             | 7. ಮಂಗಳಮಹಾ               |
| 4. ಬಿತ್ತುವಟ್ಟವಂ ಕೊಟ್ಟುದು ಮೂವ್ವ [ತ್ತು] |                          |

Note.

The meaning of this record incised in characters of the 10th century A. D. cannot be clearly made out. It seems to record the grant of *bittuvattā* by two persons Alurâdi (?) Māchayya and Ponnayya Mūkayya. The first is said to have granted *bittuvattā* in the village (?) Kogâḍi. The second is said to have granted 30 (units of land) as *bittuvattā*. He who violates this is threatened with the sin of killing cows. *Bittuvattā* seems to mean the grant of some land or a portion of the income of the lands given to a person for some work of public utility made by him.

At the village Rāmanāthapur in the same hobli, inscriptions on rocks leading to the Gôgarbha from near the Agastyêśvara temple.

ಅದೇ ಹೋಬಳಿ ರಾಮನಾಥಪುರದ ಅಗಸ್ತೇಶ್ವರ ದೇವಾಲಯದಿಂದ ಗೋಗರ್ಭಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ನದೀ ಬಂಡೆಗಳ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

- |                            |                  |
|----------------------------|------------------|
| I. ನಾಗರಾಕ್ಷರ : ಮರಾಟೀಭಾಷೆ.  |                  |
| 1. ಸದಾಶಿವಪ್ರಾಚೀ            | 2. ಪೈಕಗಾದೇಶ್ ಕುಳ |
| 3. ಕರ್ಣೇ ಗಾಥೋ              |                  |
| II. ನಾಗರಾಕ್ಷರ : ಮರಾಟೀಭಾಷೆ. |                  |
| 1. ಪೊಡೈಜಾರೇವಾ   ನರಸ್ಯ      |                  |
| III. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ. |                  |
| 1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸೆರೆಯಲಿ   | 4. ಪದ ಪಲ ಶ್ರೀರಾಮ |
| 2. ಪೊಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದಡ   | 5. ಶರಣ           |
| 3. ಹನ್ನೆರಡು ಸಾವಿರ ಗಾಯತ್ರೀ  |                  |
| IV. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.  |                  |
| 1. ದೊಣ್ಣೆ ಸೀನ   ಲಕ್ಕಿ ಜಟ್ಟ |                  |

- V. ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.
- |                       |                  |
|-----------------------|------------------|
| 1. ಶ್ರೀಮತು ಉಚಾಚಲ ನಿವಾ | 4. ಶರಣಾಚ . . . . |
| 2. ಸಿಯರಾದ ಕೊಲ್ಲುರ ಮಂಗ | 5. . . . .       |
| 3. ಛಾಂಬಿಕೆ ಅಮ್ಮ ನವರ   |                  |
- VI. ಮೈಸೂರ ಚಾಮರಾಜ | ನಂಜಪ್ಪ | ಅದೇಣ | ನಿಂಗಪ್ಪ
- VII. ದಳವಾಯಿ | ಯಿಕೇರಿ | ಸಿದ್ಧಲಿಂಗಣ  
ಲಿಂಗಣ್ಣ | ನಾಗಪ | ನಾಗಪ್ಪ
- VIII. 1. ಅಘೋರೇಶ್ವರ ನಿಂಗಪ  
2. ತಾಯಣ
- IX. 1. ಅದವಾನಿ ಲಿಂಗದ  
2. ಸಯನಮಗ ವೀರ  
3. ದಾಸಣ ಹರಿಪಲ್ಲ  
4. . . . . ವಿರುಪಂ  
5. ಣಸೇವೆ
- X. ಪಟ್ಟಾಭಿರಾಮದೇವರ ಚಿತ್ರದ ಕೆಳಗೆ  
1. ಕಾನಕದಸ್ಯಯ್ಯಮಗ | 2. ರಂಗದಸ್ಯಯ್ಯ

*Note.*

These small epigraphs with the exception of one (No. III) have been engraved at various times to denote the names of devotees who visited the place and paid their obeisance to the God Rāmanātha. The exception is No. III which states that those who repeat Gāyatri even once at the place with devotion will gain the reward of repeating Gāyatri twelve-thousand times. The record ends with obeisance to the God Rāma.

The first epigraph gives the name of Sadāśiva Pyāpāji Paikagā, dēs-kulakarṇi, Gaḍhol. He was a Mahratta gentleman. The characters seem to belong to about the middle of the 18th century.

The second gives the name of Voḍaijā Rēvā Narasya. He seems to have been a Mahratta. The characters seem to be similar to those of the previous number and of the same date.

Epigraph No. IV is in Kannaḍa characters of the 19th century and contains the names of Doṇṇe Sina and Lakki Jeṭga.

Epigraph No. V is in Kannaḍa characters of the 17th century A.D. and denotes some person who was a devotee of Maṅgaḷāmbikā-ammanavarū of Kollūr seated on the hill Uchāchala?

Epigraph No. VI is important as it contains the name of Maisūra Chāmarāja. The characters seem to belong to the end of the 17th or the beginning of the 18th century. The king Chāmarāja of this record is probably the same as king Chāmarāja Voḍeyar VII of Mysore who ruled from 1732 to 1734.

The other names contained in this record are Nanjappa, Ādeṇṇa and Ningappa who were probably the king's attendants or officers.

Epigraph No. VII gives the names of Daḷavâyi Lingaṇṇa, Ikkêri Nâgapa, Siddalingaṇṇa Nâgappa in the 17th century Kannaḍa characters. Daḷavâyi Lingaṇṇa known also as Daḷavâyi Bannûru Lingaṇṇa was the Commander-in-chief of the Mysore troops under the king Châmarâja Voḍeyar VII. He seems to have conquered Arikutthâra (Châmarâjanagar) and besieged Channapaṭṇa. The other names indicate his followers, one of whom Ikkêri Nâgapa seems to have been a native of Ikkêri or Nagar.

The next number VIII contains the names of Aghôrêśvara Ningapa and Tâyaṇa in the characters of the 17th century. Aghôrêśvara is the name of the Śiva temple at Ikkêri and probably Ningappa was a native of Ikkêri.

The next number IX contains the names of Viradâsaṇṇa, son of Lingadâsaya of Âdavâni and Haripalli Virupaṇṇa. It is engraved in the Kannaḍa characters of the 17th century. It is interesting to note that among the devotees that visited the temple of Agastyêśvara at Râmanâthapura were the natives of the distant Âdavâni or Âdoni, in Bellâri District.

The last number X is inscribed below a relievo figure of the God Paṭṭâbhirâma. It contains the name of Rangadâsaiya, son of Kanakadâsaiya in Kannaḍa characters of the 16th century. Kanakadâsa was a famous devotee of Viṣṇu and flourished in the early part of the 16th century A.D. It is difficult to say whether the Kanakadâsa of the record is identical with him.

## 9

### BELUR TALUK.

At the town Belur in Belur Hobli, on a slab now set up in the north mantapa in the enclosure of the Chennakêśava temple. (This is said to have been brought from the south-west wall of the Fort at Bêlûr.)

Size 3' × 2'.

Kannaḍa language and characters.

ಬೇಲೂರು ಚನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಪ್ರಾಕಾರದ ಸಾಲುಮಂಟಪದಲ್ಲಿರಿಸಿರುವ ಕಲ್ಲು.

ಇದು ಹಿಂದೆ ಕೋಟೆಯ ನೈರುತ್ಯಮೂಲೆಯ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದಿತು.

ಪ್ರಮಾಣ 3' × 2'.

1. . . . . ಬಿಡೆ ಬ . ಡದ . . .
2. . . . . ಸುವೆಂ ಪ್ರತಾಪದಳವಂ ಶ್ರೀ ರಾಜಮಾನ್ಯಾತನ . . . .
3. . . . . ಕೈಶ್ವರಪ್ಪೆಮ್ಮ ಡೆಯೊಳುಪದಮಾಹಾಂತರ . . . . .
4. . . . . ತ್ರಿಸಮುದ್ರಂಸಾಕ್ಷಿಯಾಗಲು ಕಿಡಿಸಿದ . . .
5. . . . . ಜಿಪಳತ್ತರೆಂಬ ಮಾನವತೆಗಳುಕದರಳ್ಳಲ . . . . .
6. . . . . ಜವನುಂಡುಕಾಣದನೆವೊಲಳುದ್ದಿಕ್ಕಿದಂ ನಿಮಿಷಮಾತ್ರದೊಳಾ . . . .

7. . ದನರಪಮಕುಟಪುಟ್ಟತಡರಣಂ ಮನ್ಮುನಿಚರಿತಂ ವಿದ್ವಜ . . .
8. . [ಜೀವಿ] ತಾರ್ಥಿಕಧನಾರ್ಥಿಗಳೆಡವಿರದೆಕಳೆದಹುಯಂಗ ಭುಧನಿವಹ . . . . .
9. . . ಬಿಡುಂ ಪೀರ್ವೆಳುದ್ದುತಳವ್ವ ತದ್ವಾಡವೋಗ್ರಗ್ನಿಯೊ ಮೇಣಿದು
10. . . ಣಿದು ರುದ್ರಾಭೀಳ ಬಾರ್ಞಂಬಕಹುತವಹವಿಕ್ರಾಂತಮೋಪೇಳಿ . . .
11. . ಳ ಪ್ರತಾಪಾಗ್ನಿಗತ್ತಂ|| ನೆಲನಂ ತೊಪ್ಪೆನೆಪೋಯ್ದು ಪರೊರೆದ ಮಂಡ . . .
12. . . ಘಟಾಘಂಟಾರವಂ ವಾಜಿಸಂಕುಳಹೇಷಾನಿನದಂ ಮಹಾನುಭಟಕುಂಕಾರ . . .
13. . ಬಲಮಂ ಭೂಪಾಳ ಕಂಜಾಸನಂ|| ವಲ್ಲೂರೊಳು ತತ್ತಿಭುವನಮು [ಲ್ಲ] . . . . .
14. ಚೋಳನಬಲ್ಲಣಿಯೊಳ ಪೋಣದ್ವನೇಕಿಗಪೋಯ್ಲಳ ಧೂ . . . , .
15. ಮಂಸುಟ್ಟು ಬಳತ್ಕಾರಿರಣದ ಪದದಿ ಜಯಶ್ರೀರಮೇಳಿ
16. . ಂದುಳುವರಿದಹುಯಟ್ಟಿ ಬಳಯಪಟ್ಟಣಮಂ ಕೊಣ್ಣಿತಿ . . . . .
17. ಟದ್ರಿಗಳುಂ|| ಆ ಧೂವಲ್ಲಧನಗ್ರತನೂಭವನಂಗಜಸಮಾನ . . .
18. . ಮಹಚಮೂಕಕೊಯಿ . ರಂ || ವಾರಿಧಿವೇಷ್ವಿತಾವನಿಯೊ . . . . .
19. . ಸತ್ಯದಬೀಚದಾಳ್ಪುಟದ್ಗರೆ ಯೀ ಬಲ್ಲುಧೂಪತಿಗವನೀ . . . . .
20. ಬೆಟ್ಟುಗಳುದ್ದಮಪ್ಪುವೇ || ಎತ್ತನೆರಯ್ಯನೆತ್ತಡವರಾಬ್ಬರದಿ
21. . . . . ಮತ್ತಗಜಂಗಳುಂ . . . ದೆರಾಪ್ಪೇಳ . . . . .
22. ಕೈಯೊಳ್ || ಬರಾಳಪೋಯ್ಸಳೇಶಂ ಬಲ್ಲಹನಂ ಕಣ್ಣು ಕಟಕ
23. ನಾದ್ದುಗೆಲ್ಲ ನಶ್ರಮದಿಂದಂ | ಮಣಿಯದೆಪೂಣ್ಣುಚಕ್ರೇ . . .
24. . . ರದತಿವಡೆದಳಿವಂಗೋಪಬಳಂ ಭಯದೋಡು . . . . .
25. ದ್ವಯದಿಂದಮೋಡಿದಂ || ಸಾಹಸಿ . . . . .
26. ಸಮುದ್ರದಲ್ಲ ತತ್ರಾಹವವಂ ? ತಟುಂಬೊರೆ ಸಂಗರ ?
27. ದೋಹಳಂ || ಜಗದೇವಂ ಕಡಿಯಂಕಟುತ್ತಣ . . . . .
28. . . . . ಗಿರೆಂದುಣ್ಣು ವನೆತ್ತರಿಂಗಗಿದೊಹೊಹೋ . . . . .
29. . . . . ನೋಟಂ . . . . .

### Note.

This record is of great interest as it belongs to the reign of Ballâla I, but is full of lacunæ on account of the inscription stone having been cut on each side while being put into the fort wall at Belûr. Thus letters are lost both at the beginning and end of each line and the record consists only of the middle portion of an inscription.

As it is, the inscription describes a battle in which Ballâla I, fought with Jagadêva. The first half of the record (up to line 17) gives the exploits of his father Ereyanga who is praised as *râjamândhâta*, whose feet come into contact with the crowns of kings, whose character resembles that of Manu and rishis, who removes the afflictions of the learned and of people who seek protection of life or beg for money. The fire of his valour is compared to the submarine fire which swallows up the ocean waters and the fire issuing from the middle eye of Rudra. His battle on the side of his overlord Tribhuvanamalla Vikramaditya against the Chôlas at Vallûr in which hundreds of elephants, horses and foot-soldiers took part and his conquest of Baḷeya-paṭṭaṇa are next mentioned.

The record next describes the greatness of Ballāḷa I, Eṛeyanga's son. He (Ballubhūpati) is described as the eldest son of his father (agratanūbhavan) and a Manmatha in beauty and in his truthfulness is said to be greater than mountains. It is stated that when he ordered a march for battle no one could stop the march. Ballāḷa-Poysaḷeṣa (Ballāḷa I) is said to have seen his lord (ballaha viz., the Chalukya emperor) and at his command won a battle without much effort. Another battle is described at some place ending with *samudra* probably Dōrasamudra. Next is described a bloody conflict with Jagadēva; who this Jagadēva is whether he was a Śāntara king or Āḷuva king of that name cannot be determined. We have several inscriptions referring to the defeat of Jagadēva at Dōrasamudra by Ballāḷa I and his brothers (E. C. V. Hassan 116, Belur 58, etc.)

No date is given in the record. The characters of the inscription seem to belong to the end of the 11th and beginning of the 12th century.

Vallūr is also referred to as a place conquered by Viṣṇuvardhana (See E. C. V. Hassan 65 of S' 1071, Belur 16, etc.) The conquest of Baḷeyapattana by Eṛeyanga is referred to in Belur 58 of 1117 A. D.

## 10

At the same northern mantapa in the Chennakēśava temple at Bēlūr, on another slab brought from the northern moat of the fort at Bēlūr.

Size 2' × 1' - 6".

Kannada language and characters.

ಅದೇ ಬೇಲೂರಿನ ಉತ್ತರದಿಕ್ಕಿನ ಕೋಟೆ ಕಂದಕದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮತ್ತೊಂದು ಕಲ್ಲು. ಇದು ಈಗ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಸಾಲಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 1½'.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವ ತೈರೋಕ್ಕನಗರಾರಂಧಂ ಮೂ
3. ಲಸ್ತಂಭಾಯಸಂಧವೆ|| ಸ್ಯಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
4. ಶಕಮರುಷ ೧೩೧೯ ಸಂದುವರ್ತಮಾನಯಾಶ್ವರಸಂ
5. ವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧೦ ಗುರುಲು ಸೂರಿಯ
6. ಉದಯವಾದಘಳಿಗೆ ಹದಿನಾಲ್ಕಕ್ಕೆ ಕ
7. ಟಕಲಗ್ಗದಲಿ ವೀರಧದ್ರಧೇವರು . . .
8. . . . . ವಡೆರು ಶ್ರೀ . . . . .
9. ದಾನಾಶ್ರೇಯೋನ್ಮುಪಾಲನಂ ದಾನಾತ್ವಗೃಹಮಪಾಪೋ
10. ತಿ ಪಾಲನಾದುಷ್ಟತಂಪದಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
11. ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾಂ ಶಪ್ತಿವೃರುತ
12. ಸಹಸ್ರಾಣಿ ಯಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ || ಈಧರ್ಮ

13. ನಳಪ್ಪವರು ವಾರಣಾಸಿಯಲಿ ಕವಿಲೆಯ ಕೊಂಡ
14. ಪಾಪದಲಿ ಹೋಹರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
15. ಮೆಯೊಳ ದೈರವ ಶ್ರೀ

*Note.*

This record registers the consecration of the God Virabhadra on Thursday, 10th lunar day of the bright half of Chaitra in the cyclic year Îsvara corresponding to S' 1319 by some chief (Vaḍeru.) The time of the consecration is given as 14 ghaṭikas after sun-rise in Kaṭaka-lagna. The date corresponds to Thursday 8th March 1397 A. D.

The stone is broken just at the place where the name of the chief who set up the god is given. So also the name of the village in which Virabhadra was set up is lost. It must have been somewhere near Bêlûr since the slab has been found in the Bêlûr fort.

The usual verse in praise of Śambhu is given at the beginning of the grant and the usual verses beginning with dānapālanayôr-madhye and svadattām giving the rewards or punishments of making or destroying a grant of land occur at the end of the grant and also the usual imprecatory sentence meaning that the violators of the grant will incur the sin of killing cows in Vâraṇâsi.

The name of the writer or engraver of the grant is given as Meyoḷa Bairava.

## 11

On a viragal in the fort wall of Bêlûr and now found in the same maṇṭapa to the north.

Size 2'—4" × 1'—8".

Kannada language and characters.

ದೇವರಾಜರ ಕೌಟುಂಬಿಕ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿದ್ದ ವಿರಗಲ್ಲು.

(ಈಗ ಈ ಕಲ್ಲು ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿದೆ.)

ಪ್ರಮಾಣ 2'-4" × 1'-8".

### I. ಅಡ್ಡಪಟ್ಟಿ.

1. ಸಾಧಾರಣಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಸು ೧೪ ಆ
2. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊನ್ನವರಾಜರು

### II. ಅಡ್ಡಪಟ್ಟಿ.

1. ಜಯಶ್ರೀವಿರಬಲ್ಲಾಳ ದೇವರಾಜರು ರಾಜ್ಯಂ (ಗೆಯ್ಯುತ್ತಿ)
2. ದ್ವೈತ ತುರುಕಾಯಾ ವಾಗಿದಲು ಮಡಿಯ ಬಂಪುಡ
3. ಚಾಕೆಯ ನಾಯಕನಮಗ ಮಲಗೊಡನು ಕುಡು

### I. band—

1. Sādhārāṇa-samvatsarada Phālgūṇa su 14 Ā
2. śrīmatu pratāpa chakravartī Hoisāṇa bu-



## II. band—

1. jabala śrī Vīra Ballāla-dēvarasaru rājyam [geyyutti]
2. rddalli Turukāyāvāgidalu Maḍiya Bampuda
3. Chākeyanāyakana maga Mallagaḍanu kudu

*Translation.*

On Sunday the 14th lunar day of the bright half of Phālguna in the year Sādhāraṇa.

During the reign of the illustrious pratāpa-chakravarti Hoyisaṇa Bhujabala śrī vīra Ballāladēvarasaru, while the Turukas were attacking the country (Turukāyāvāgidalu), Malagaḍa, son of Maḍiya Bampuda Chākeyanāyaka fought on horse-back (or fought with cavalry.)

*Note.*

This inscription is incomplete as the viragal recording it is broken below and some lines seem to have been lost.

The characters appear to belong to the end of 13th or beginning of the 14th century A. D.

The importance of the inscription consists in its recording the invasion of the Hoysala country by the Turukas viz., the Mussalman troops belonging to the Sultan of Delhi or his generals.

It is not dated in the Śaka era. But the name of Viraballāladēvarasa and the paleography and the reference to Turuka invasion would indicate that the record belongs to the reign of Ballāla III or IV and the cyclic year Sādhāraṇa given corresponds to A. D. 1310. But the week-day however does not agree. Sādhāraṇa sam. Phāl. śu 14 of that year corresponds to 4th March 1311 A. D., a Thursday whether we take the lunar or solar month Phālguna and not Sunday as given in the record. It is difficult to account for the irregularity of the date.

The inscription states that one Mallagaḍa fought at the time of the Mussalman invasion. The phrase used is *Turukāyāvāgidalu*. Its exact meaning cannot be made out but it may be taken as equivalent to “during the Turuka invasion (of the country.)”

Thus the present record belongs to the series of inscriptions (E. C. V. Hassan 51, Arsikere 31, etc.) which relate to the brave fight which the last Hoysala kings, Ballāla III and Ballāla IV put up against the Mussalman invasions of the Khilji generals of Delhi.

## 12

On another slab which was originally in the fort wall at Bêlūr but is now found in the same maṇṭapa to the north of the Chennakêśava temple.

Size 2' - 6" × 1' - 3"

Kannada language and characters.

ಅದೇ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.  
ಈಗ ಇದು ಕೇಶವದೇವರ ಗುಡಿಯ ನಾಲ್ಕು ಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 6"—1' × 3".

- |                                  |                                |
|----------------------------------|--------------------------------|
| 1. . . . ತ . . . ರಾಮಂ . . .      | 7. ಪುರುಷ ರತ್ನನುಕ್ಷೀರಾಂಬು . . . |
| 2. ರಾಭುತೆಗೆ ಭದ್ರನಂದನೆಗೆ ನಾ . . . | 8. ದಮುದೇಗಾಡನ . . .             |
| 3. ಮಾಚಲದೇವಿಗೆ ರಾಯರಾ . . .        | 9. . . ರನುಮೆ . . .             |
| 4. ನಿಪಲಕ್ಷ್ಮಿದೇವಿಯತಾಳ . . .      | 10. . . ದರಃಣ . . .             |
| 5. ಶ್ರೀಯಂ    ಅಶ್ವತಥನಕಳ್ಳವಿ . . . | 11. ರಿಹ . . .                  |
| 6. ಲಭಾಸ್ಕರ ತನಯನತೇಜಂಹ . . .       | 12. ಶ್ರೀ                       |

Note.

This record is full of lacunæ as only a portion of the inscription stone has been preserved. The rest of the stone is lost and each line is incomplete at the end.

Two persons named Māchaladēvi and Muḍegaḍa are extolled in the record. The first was probably the mother of the second. She is said to have been the daughter of Bhadra and very wealthy. Muḍegaḍa is described as bright like Karna and a jewel of a man and a *kalpa-vriksha* to dependants.

The characters seem to belong to the 13th century A. D.

### 13

At the foot of the Vishṇu image in the same *sālumantapa* in the Chennakêśava temple at Bêlûr. (This image was originally standing at the entrance of the upperage in the east side of the main shrine of Chennakêśava.)

Kannāḍa language and characters

ಅದೇ ಕೈನಾರೆಯಲ್ಲಿರುವ ವಿಷ್ಣುದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಕೆತ್ತಿರುವುದು. (ಈ ವಿಗ್ರಹವು ಪೂರ್ವದಲ್ಲಿ ಉಪ್ಪರಿಗೆಯ ಬಾಗಿಲ ಬಳಿ ಇದ್ದಿತೆಂದು ತಿಳಿದು ಬಂದಿದೆ.)

- |                |           |
|----------------|-----------|
| 1. ಲಕಪನ ಬಿನಾಹಾ | 2. ಂತ್ತಮಣ |
|----------------|-----------|

Note.

This gives the names of two devotees of the God Vishṇu who had their names inscribed at the foot of the image, Lakapa and Tammaṇa. The characters belong to 15th century A. D.

### 14

At the same town Bêlûr, in the Chennakêśava temple, an inscription on the north-east cross beam in the old Vāhana-manṭapa.

Size 2'— 6" × 2".

Kannāḍa language and characters.

ಅದೇ ಗ್ರಾಮದ ಶ್ರೀಚೆನ್ನ ಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಹಳೆಯ ವಾಹನ ಮಂಟಪದ ಈಶಾನ್ಯದಿಕ್ಕಿನ ಕಲ್ಲು ತೋರೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2'-6" × 2'.

ಮೈಲೋಜನ ಮಾಚೆಯ ಹಲಗೆಯ ಕಡಲು ತನ್ನತಂಗೆಯ ಕೊಂಡ

*Note.*

This short record is in characters of the 12th century A. D. It is stated therein that Mailôja's (son) Mâcheya engraved the slab. The meaning of the rest of the inscription is not clear. It might be interpreted as Mâcheya recovering his younger sister (*tanna-tangeya konḍa*) on engraving the slab. If this meaning be accepted, we have to infer that his younger sister had been left as a surety with the authorities who supervised the construction and ornamentation of the pavilion in which the record is engraved and that Mailôja after completing the engraving work entrusted to him recovered her. It is also possible that his younger sister was under some sort of bondage and that by the funds he obtained from the carving and setting up of the pillar he set her free of bondage or slavery. But the usual meaning of *konḍa* is took or acquired and not recovered or released.

## 15

In the same Channakêśava temple at Bêlûr, writing on the basement to the west of the southern flight of steps in the main temple.

Size 1' × 2".

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದ ಕಡೆ ಜಗಲಿಯ ಮೆಟ್ಟಿಲುಗಳ ಪಕ್ಕಿಮ ಬಲಗಡೆ  
ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 1' × 2".

ಮಚಣನ ಕಲು

*Note.*

This short record which seems to belong to 12th century A. D. from its paleography merely states that it is Machaṇa's stone or that the stone work in that portion was done by Machaṇa. Machaṇa here is probably the same as Mâcheya of the previous record.

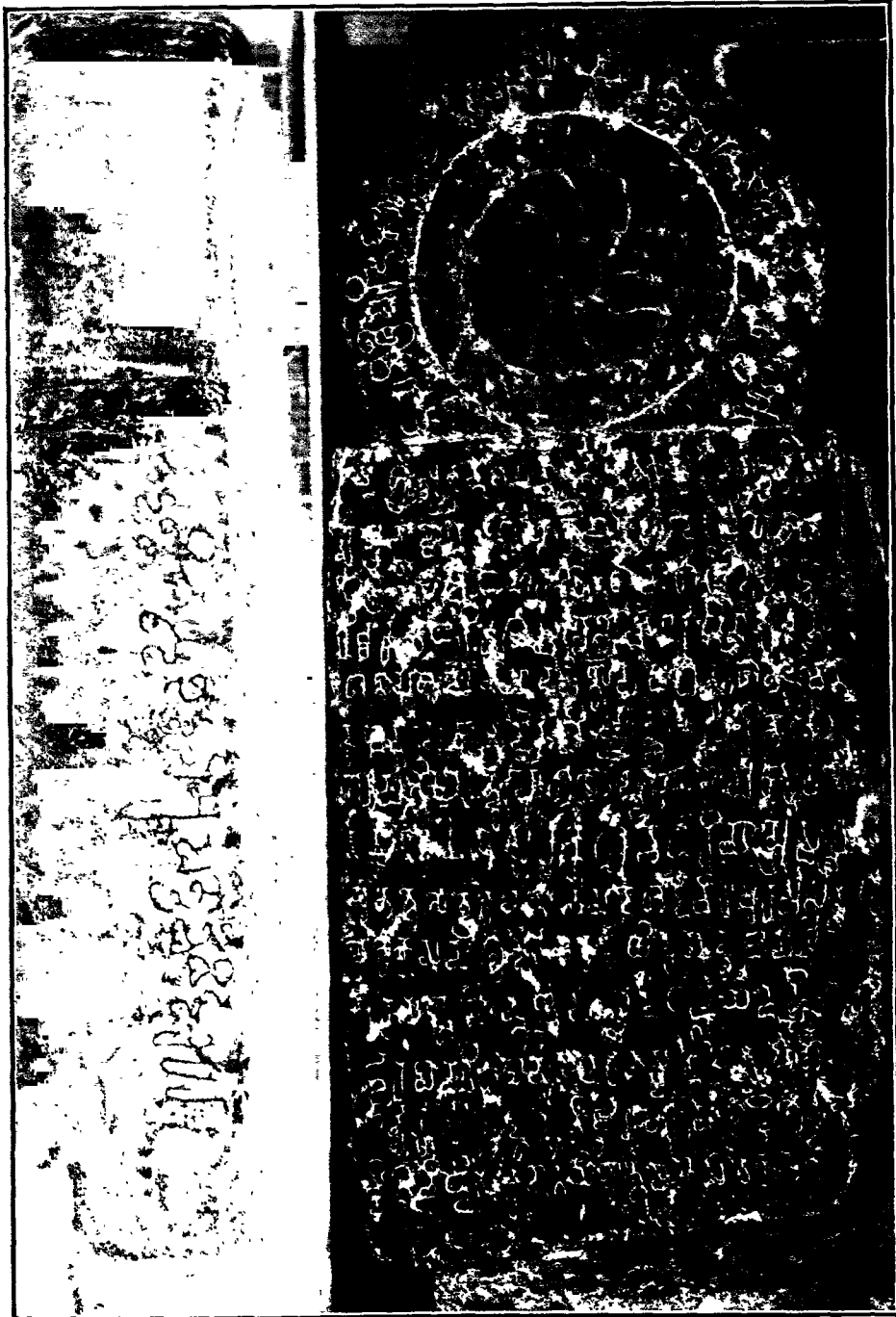
## 16

At the village Halmiḍi, in the same hobli of Bêlûr, on a slab near the Virabhadra temple (The inscription slab is now in the office museum of the Archaeological office, Mysore). [Plate [XXII.]

Size 4' × 1'.

Old Kannada language and characters.

HALMIDI STONE INSCRIPTION OF THE KADAMBA KING KAKUSTHA.



(No. 16—p. 72.)



ಅದೇ ಬೇಲೂರು ಹೋಬಳಿ ಹಲ್ಮಿಡಿ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿದ್ದ ಕಲ್ಲು  
(ಇದು ಈಗ ಮೈಸೂರಲ್ಲಿ ಶಾಸನದ ಇಲಾಖೆಯ ಮ್ಯೂಜಿಯಮ್‌ನಲ್ಲಿದೆ).

ಪ್ರಮಾಣ ೨'—6" × 1'. ಹಳಗನ್ನಡಕ್ಷರ

1. ಜಯತಿ ಶ್ರೀ ಪರಿಷ್ವಾಂಗ ಶ್ಯಾರ್ಗಾ [ಮ್ಯಾನತಿ] ರಚ್ಯುತಃ ದಾನವಾಕ್ಷೋರ್ಯುಗಾನಾನ್ಮಗ್ನಿಃ [ಶಿಷ್ಯಾನಾನ್ಮು]  
ಸುದರ್ಶನಃ
  2. ನಮಃ ಶ್ರೀಮತ್ಕದಂಬಪನ್ಯಾಗಸಂಪನ್ನನ್ಮಲಭೋರ [ನಾ] ಅರಿಕ
  3. ಕುಸ್ಥ ಭಟ್ಟೋರನಾಳನರಿದಾವಿ [ಳ]ನಾಡುಳ್ ಮೃಗೇಶನಾ
  4. ಗೇನ್ಮಾ ಭೀಳಭೃಟಹರಪೊರ್ ಶ್ರೀಮೃಗೇಶನಾಗಾಹ್ವಯ
  5. ರಿವ್ವರಾಬಟರಿಕುಲಾಮಲಪ್ಪೋಮತಾರಾಧಿನಾಥನ್ನಳಪ
  6. ಗಣಪಶುಪತಿ ಮಾದಕ್ಷಿಣಾಪಥಹುತಹವನಾ
  7. ಹವದು [ಳ] ಪಶುಪದಾನ ಶಾಯ್ಯೋದ್ಯಮಭರಿತೋ [ನ್ಮಾನ]ಪ
  8. ಶುಪತಿಯೆನ್ನು ಪೊಗಡಪೊಟ್ಟಣಪಶುಪತಿ
  9. ನಾಮಧೇಯನಾಸರಕ್ಟಲಭರಿಯಾ ಪ್ರೇಮಾಲಯ
  10. ಸುತನೆ ಸೇನ್ದ್ರಕಬಣೋಭಯದೇಶದಾ ವೀರಾಪುರುಷ ಸಮಕ್ಷ
  11. ದೆ ಕೇಕಯಪಲ್ಲವರಂಕಾದೆಡು ಪೆತ್ತಜಯನಾವಿಜ
  12. ಅರಸನೆ ಬಾಳಗಟ್ಟ ಪಲ್ಮಡಿಲಂಮೂಟಿವಳ್ಳಿಲಂಕೇ
  13. ಚಾರ್‌ಬಟಾರಿಕುಲದೊನಳುಕದಮ್ಮನ್ನಳ್ಳೋನ್ ಮಹಾಪಾತಕನ್
  14. ಇವ್ವರಂ ಸಬ್ಬಿಡ್ಗದರ್ ವಿಜಾರಸರಂ ಪಲ್ಮಡಿಗೆ ಕುಟು
  15. ಮ್ಬಿಡಿವಿಟ್ಟಾರ್ ಅದಾನಳಿವೇನೆ ಮಹಾಪಾತಕಮಸ್ವಸ್ತಿ
- ಇದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.
16. ಭಟ್ಟಗ್ಗೀಗಡ್ಡೆ ಒಡ್ಡಲಿ ಅಪತ್ತೊನ್ನಿವಿಟ್ಟಾ ರಕರ

*Transliteration.*

1. jayati śrī-parishvanga Śyārnga[myānati] r Achyutaḥ dānavākṣhṇôr-yugāntāgniḥ [śiṣṭānāntu] Sudarśanaḥ
2. namaḥ śrīmat-Kadambapan tyāgasampannan Kalabhōra[nā]ari Ka
3. kusta-bhaṭṭōranāḷe Naridāvi [le] nāḍuḷ Mṛigēśanā-
4. gendrābhīlar-Bḥbhaṭaharappor śrī Mṛigēśa-Nāgāhvaya-
5. rirvvarā Baṭari-kulāmala-vyōma-tārādhināthann Aḷapa-
6. gaṇapaśupati mādakṣiṇāpatha-bahuśatahavanā-
7. havadu [l] paśupradāna-śauryyōdyamabharitō [ndāna] pa-
8. śupatiyendu pogāḷe ppottāṇapaśupati-
9. nāmādhēyanā-sarakk-Ellabhaṭariyā prēmālaya-
10. sutange Sēndraka Baṇōbhayadēśadā virāpurusha-samaksha-
11. de Kēkaya-Pallavaram kadeṇidu pettajayanā Vija-
12. arasange bāḷgaḷchu Palmaḍi ūṃ Mūlivaḷli ūṃ ko-
13. ṭṭār Baṭārikuladon-Aḷu-Kadamban kaḷḍōn mahāpātakan
14. irvvaruṃ Saḷbaṅgadar Vijārasaruṃ Palmaḍige kuru-
15. mbiḍi viṭṭār adān aḷivonge mahāpātakaṃ svasti
16. bhaṭṭarggiḷde oḍḍali ā-pattondi viṭṭā rakara

*Translation.***Line 1.**

Victorious is Achyuta who is embraced by Śrī but has the bow Śārṅga bent (ready for use) and who is a fire occurring at the end of the Yugas (cycles of time) to the eyes of the Dānavas (demons) but looks pleasing (is a defensive discus) to good people.

**Lines 2-4.**

*Salutation!*—During the reign of king Kakustha, the ruler of the Kadambas, who is devoted to the bestowing of gifts and is the enemy of the Kalabhōra, the governors (?) in the Naridāvile province were Mṛigêśa and Nâga, who were terrible as the lord of beasts (the lion or Śiva) and the lord of elephants (or serpents—Airāvata or Ananta.)

**Lines 4-13.**

These two, made a grant for military service of Palmaḍi and Mûlivaḷḷi to the beloved son of Ella-Bhaṭari, Vija-Arasa, who in the presence of the heroic men of the two countries, Sêndraka and Bâṇa, fought the Kêkayas and Pallavas, pierced them and attained victory at the word of the moon to the spotless firmament called Bhaṭarikula, named the great Paśupati who is a Paśupati (or Śiva) to the Gaṇas who are the Aḷapas and who is full of heroism and action in giving away (slaying) cows (sacrificial beasts) in many hundreds of sacrifices which are battles in the great Dakṣiṇâpatha (Southern India) and is praised as the Paśupati (or Śiva) in bestowing gifts.

**Line 13.**

Aḷu Kadamba of the Bhaṭarikula. He who takes away this grant is guilty of the great sins.

**Lines 14-15.**

The two and Vija Arasa of Saḷbanga granted Kuṛumbiḍi to Palmaḍi. The destroyer of this grant will incur great sin. Be it well.

**Line 16.**

In the gross produce of this rice land a revenue of one tenth is granted to the learned Brahmins free of taxes.

*Note.*

*Find spot.*—About five miles to the north-west of Belûr, at the northern extremity of the Hassan District, two miles west of the Belûr-Chikmagalur road, on the right bank of the water course which develops into a tributary of the Yagachi stands the little village of Halmiḍi. Its chief temple is a comparatively insignificant modern structure dedicated to Vîrabhadra. The old mud fort wall of the village has now disappeared. Close to where its west gate stood was discovered five years

ago, buried in the earth, a dwarf stone pillar with some writing on it. The villagers installed it in front of the temple and used to tie cattle to it. Children practised aiming by hitting it with stones and damaged many of the characters. In this position it was discovered by the Archæological Department who recognised its importance and transferred it to the Archæological Museum.

The pillar is four feet high, one foot broad and nine inches thick. It has three parts—a foot evidently cut with the intention of inserting it in a corresponding hollow in a base slab, a body about eighteen inches high, with two sides well planed and inscribed, and a head ten inches high which is shaped like a horse-shoe arch, with a small projection at the top. In the centre of the head is a circle seven inches in diameter provided with 'S' form spokes. It represents the Sudarśana-chakra of Viṣṇu.

The head bears the first line running in a horse-shoe form around the chakra. The face of the body bears 9 lines (2 to 15) and line 16 is written on the right side of the stone running from the top to the bottom. The inscription which is on a variety of soap-stone is in a comparatively good state of preservation except for the fact that the stones thrown by the village boys have damaged the upper lines and caused shallow pits in about a score of places making a correct reading difficult. The total number of lines is 16. Each letter is roughly about 2/3 inches long and half an inch broad.

The following are a few of the records that may be studied along with this inscription.

#### Connected Records.

1. The Halsi plates of Kākusthavarman Kadamba (Indian Antiquary Vol. VI, P. 23 ff.)
2. The Tālagunda inscription of Śāntivarman (Epigraphia Indica Vol. VIII, P. 24).
3. The Tālagunda inscription of Kākustha Bhaṭāri (M. A. R. 1911, P. 33.)
4. The Tālagunda inscription of Prabhāvatī and Mrigēśa (M. A. R. 1911, P. 33).
5. The Chandravallī inscription of Mayūraśarman (M. A. R. 1929, P. 50).
6. The Aṇaji inscription of Nanakkasa Pallava (Ep. Car. Vol. XI, Davangere 161).
7. The Beṇṇur plates of Vijaya Śiva Kṛṣṇavarman (Ep. Car. Vol. V, Belūr, 245).
8. The Uppahallī inscription of Kogaṇivarman (Ep. Car. Vol. VI, Chikmagalur, 42).
9. The Basavanapura inscription of Satyavākya (Ep. Car. Vol. V, Channarayana, 251).
10. The Gaddemane Inscription of Śilāditya (M. A. R. 1923, P. 83).



The writing of the inscription at least in the first fifteen lines is in a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Châlukyan and Ganga inscriptions. It is nearest in form to the Anaji stone inscription of Nanakkasa Pallava, the Vastâre stone inscription and the early Kadamba copper plate grants of which the Halsi plates of Kâkusthavarman may be taken as typical.

### **Paleography.**

A few paleographical characteristics may be noted:—

1. The hooks of *ka*, *ra*, and medial *u* are narrow and the tail lifted up straight to about half the height of the long vertical line. The left arms of *ga* and *śa* have their bottom curved inside and raised into a straight tail, *ja* is written with straight strokes while *na* is formed of curved lines. *Cha*, *va*, and *ma* have yet closed mouths but the dent at the bottom is clearly developed; *ma* is yet upright. The lower end of *ta* etc., shows only a very slight tendency to rise and the mouth is wide open. *na* has its left arm either looped or straight. *pa*, *ba* and *ha* are definitely bulged on the left and indented at the bottom. The bottom of *bha* is wide open, though the arms are slightly curved. The left end of *ya* is fully looped while the tail of *la* ends on its left side. The loop of *va* has a closed mouth and a bottom dent. The left stroke of *sa* is hooked while *ḷa* has a hook with a curved bottom stroke.

The serif is straight and short but is occasionally slightly arched also. It is thin and there is no clear evidence of either the nail-head or box-head. The medial *ā* is curved and bent slightly down, while *ī* is a large prominent overhead loop. The medial *u* is a bottom hook to the left with a straight upright tail but *ra* and *ka* get it in the form of a small curved hook on the left. The medial *ṛi* is a spiral hook. *e* is a stroke to the left with the end bent down. The anusvâra is a large dot to the right hand top of the serif.

The first line of the inscription contains a Sanskrit verse in the ślôka metre.

### **Language.**

It is finely composed, clearly exhibiting the accepted traits of the kâvya style well known in the works of Kâlidâsa and other great writers. The author has tried to show his mastery of ślêsha and contrast. There appears to be a double meaning attached to the words *vyânati* and *Sudarśana*.

The rest of the inscription, from line 2 to 13 and also lines 14 to 16 is in Kannada of a very early kind. In fact the appearance of Kannada so early as 450 A. D. gives this record a unique importance, since this is the earliest authentic lithic record in that language. As some scholars have doubted whether the language of the 'Oxyrhynchus papyrus' (Mys. Arch. Rep. 1926 p. 11) is Kannada at all and the authenticity of the Tagare plates and other Ganga records is questioned, it may as well be claimed that the Halmiḍi inscription is the earliest undisputed document till now known in Kannada; and it is more than a century earlier than the Bâdâmi

records of Kīrtivarman and Maṅgalēśa which held that position until very recently. A detailed study of the Halmiḍi record would thus be an important contribution to the history of the Kannaḍa language.

The language of this inscription is what has been called by B. L. Rice and R. Narasimhachar, Primitive Old Kannaḍa or Pūrvada Haḷagannaḍa. But the term 'Primitive' would be inapplicable to the elegant, expressive and polished language which appears in this record and also in the poetical epitaphs of the Śravaṇabelguḷa monks. An examination of the Kannaḍa inscriptions belonging to the period previous to Nṛpatunga, suggests the view that while popular Kannaḍa with its large percentage of Dravidian words was used usually for popular records like the vīragals in moffusil places, wherever courts, maṭhas and learned men flourished, whether they were orthodox Hindus or Jains, a polished, elegant and correct language was employed with both prose and verse compositions. While the vīragals are generally in Kannaḍa and the royal grants are generally in Sanskrit, as exceptions a considerable number of records are found in a mixed language. To this class belongs the present record. It is a grant made by high state officers, assisted by pandits but set up in a village. Its 16 lines contain only about 16 small Kannaḍa words. It is interesting to note that in this class of Kannaḍa even in the middle of the fifth century A. D., purely Sanskrit words and compounds are freely used with Kannaḍa terminations and in the company of Kannaḍa words as in the high class classical works of later times. As examples, the compounds in lines 5 and 7 may be noted. These show that even at this early date, classical Sanskrit literature had already influenced Kannaḍa and given it a classical characteristic. Surely such language could not be called primitive. The name Early Kannaḍa or Pūrvada Kannaḍa may be suggested as being better suited.

As for the Kannaḍa itself of the inscription, with some exceptions it generally conforms to the description of Early Kannaḍa given by R. Narasimhachar in his History of Kannaḍa Language (pages 128 ff) and possesses the following characteristics :

1. The lengthening of the vowel of the conjugational suffixes of the third person—*kaḷḷōṇ* (line 13), *aḷivōṇ* (line 15). *koṭṭār*, (line 12) *viṭṭār* (line 15).
2. Common change of the vowel "a" into "o"—*appōr* (line 4), *bhariton* (line 7).
3. The use of 'uḷ' for the locative suffix—*nūḍuḷ* (line 3) *āhavaduḷ* (line 7).
4. The lengthening of the vowel in the suffixes of the negative mood, not occurring.
5. The use of 'odu' and 'adu' for the neuter suffixes : not occurring.
6. The use of 'n' for the Bindu—*sutange* (line 10), etc.
7. The lengthening of the vowel as of the accusative suffix ; not occurring.
8. The lengthening of 'a' the genitive and adjectival suffix—*bhaṭariyâ*.

9. The use of 'ga' or 'ka' as the suffix of the third person of the imperative mood: not occurring.

10. The use of 'v' for 'b'—*viṭṭār* (lines 15 and 16)

11. The use of 'e' for 'i': *eṛiḍu* for *iṛiḍu* l. 11)

12. The use of double consonants for single ones—*ppottāṇa* (line 8), *bhbhataḥa* (line 4), *irvvar* (line 5), *irvvarum* (line 14).

On the whole two features about the language of the inscription appear to be specially noteworthy:—

(1) A free mixture of classical Sanskrit with Kannaḍa showing that the contact between the two languages must have commenced several centuries earlier and that a classical early Kannaḍa style had already become established. The word like *Pettajayan* (line 11) is formed in imitation of Sanskrit.

(2) Even this mixed language is consistently early Kannaḍa with well developed grammatical forms. Obviously it must have had an earlier literary history.

The orthography of the inscription has nothing peculiar except for the duplication of some consonants. It is free from faults. The exceptions are:—

#### Orthography.

1. *bhbhataḥa* (line 4), *Vijā-rasa* (line 14).

Other peculiarities are: *myānati* for *vyānati* in line 1; *bhaṭṭōran* for *bhaṭṭāran* in line 3; *baṭari* for *bhaṭāri* in line 5.

Line thirteen contains the name of the person who has signed the major grant. He calls himself *Aḷu-kadamba* of *Baṭari-kula*.

#### Authorship.

Presumably *Aḷu-kadamba* indicates a descendant of both the *Aḷupa* and *Kadamba* dynasties who belonged to the *Baṭari* family. Lines five and six show that such a person was *Paśupati*, king of the *Aḷupas*. Further light is thrown on the identity of that person by the *Tālagunda* temple doorway inscription in which is mentioned *Paśupati*, famed for his battles in the 'Dakṣiṇa' or South India. Doubtless he is identical with the *Paśupati* of the *Halmiḍi* record; R. Narasimhachar thinks that *Kākustha* *Bhaṭāri* is identical with *Paśupati*. But it is more reasonable to infer from the text of the *Tālagunda* record and the words "*Paśupati nāmadhēya*" in the present document that they are different persons (M. A. R. 1911, p. 33). *Baṭari* *Kākustha* of the *Aḷupa* dynasty appears to be the son of the *Aḷupa* king *Paśupati* by a *Kadamba* princess *Lakshmi*. Since *Lakshmi*'s son was named *Kākustha* and her husband was the generalissimo of the *Kadamba* forces under *Kākusthavarman* *Kadamba* and the *Tālagunda* pillar inscription describes *Kākustha* as having given his daughters to the *Gupta* and other royal families, it may be presumed that *Paśupati* was a son-in-law of *Kākusthavarman* and that either *Baṭari* *Kākustha* who was a son of *Paśupati* and *Lakshmi* and was probably named after

his grandfather, or some brother of his was the Aḷu-Kadamba named in the present inscription. The grantee Vija-arasa is described as the beloved son of Ella-Bhaṭari, perhaps a valiant cousin of the family. He appears to have belonged to Aalḷbanga which may be identical with Savlāṅga, now a village to the north of Shimoga town. The grant was recommended by Paṣupati, king of the Aḷupas and generalissimo of the Kadambas. The reigning emperor is undoubtedly Kākusthavarma Kadamba, about whom we already know much from the Halsi and Tālgunda records.

The first minor grant appears to have been made immediately after by Vija-arasa co-operating with Mṛigēṣa and Nāgendra. The second minor grant (line 16) which is on the right side of the pillar was perhaps inscribed at a later date by Vija-arasa himself since no other author is mentioned.

The main inscription records the grant of two villages Palmaḍi and Mūlivalli to Vija-arasa, son of Ella-Bhaṭari for the highly valiant act of fighting, slaying and defeating the combined armies of the Kēkayas and Pallavas on behalf of the combined forces of the Sēndrakas, Bāṇas and Kadambas in the course of a war made by the Emperor Kākusthavarman.

#### **Purpose.**

#### *Geography.*

1. *Kalabhōra*.—The name is not clearly visible and the reading of the three middle letters is doubtful. The nearest reading possible is Kalabhōranā which is genitive for the ruler of Kalabhōra which may be identified with Kalabhra a state frequently mentioned in the early Pallava and Ganga inscriptions.

2. *Naridāvilāṇḍu*.—This appears to be identical with Devalige-nāḍu, a district which included the country around the northern part of the Belūr Taluk. It is called Devalige-Elpattu in Chikmagalur 42 and Devalige vishaya in the Keregālur plates of the Gangas. (M. A. R. 1930, p. 119, also see E. C. V. Belur 58, 71, E. C. VI. Chik. 1, 4, 21, etc.)

3. *Aḷupa*.—Aḷa, Aḷu and Aḷupa appear to be names of a kingdom comprising the northern portion of the South Canara district and the western portions of the Shimoga and Kadur districts. (*Vide* Saltore : History of the Alupas.)

4. *Dakṣhināpatha*.—Southern India to the south of the Vindhya.

5. *Sēndraka*.—The Sēndraka vishaya appears to have included the western part of the Shimoga district and portions of North Canara. One of the Halsi records refers to the king Bharuśakti who was the glory of the family of Sēndrakas. The Chandravalli inscription mentions that they were conquered by Mayūraśarman (M. A. R. 1929, p. 55-56).

6. *Bāṇa*.—The Bāṇas ruled for many centuries over the country east of the Pālār river including Kolar, Anantapur and the neighbouring districts. The

Tālgunda inscription mentions that Mayûraśarman levied tribute from the Bṛihad̐ Banas.

7. *Kékaya*.—Kekaya was originally a country to the north-east of the Dakhan. Very probably the ruling dynasty had extended its sway further south-east so that their territories extended to the north of those of the Pallavas and to the north-east of the Kadamba Empire. In the absence of definite information about the geographical position of the capital of the kingdom it may be presumed that it was identical with the eastern part of the Nizam's dominions. The Kekaya family is mentioned in M. A. R. 1911, p. 33, the Aṇaji inscription (Ep. Car. XI, Dg. 161).

8. *Pallava*.—The Pallava power, as is well known, extended to the south-east of the Kadambas.

9. *Palmaḍi*.—A village about seven miles north-north-west of Belur close to the boundary line of the Belur and Chikmagalur Taluks. It is now known as Halmiḍi.

10. *Māḷivalli*.—A small village about three miles north-west of Halmiḍi.

As has been explained above, paleographically, this inscription belongs to about the same time as the Halsi plates and the Aṇaji inscription. It states that Kākusthavarma Kadamba was ruling. The date usually assigned to this ruler is the second quarter of the 5th century A. D. Since he is described as having performed sacrifices and a Mṛigēśa, perhaps, his grandson is named therein as the general, we may fairly assign the inscription to the latter half of Kakustha's reign. Circa 450 A. D. would be an approximate date according to the generally accepted chronology of the Kadambas. There are, however, some scholars who give the Kadambas a date earlier by several generations.

#### *Personages.*

1. *Kākusthavarman*.—He was the junior son of Bhagîratha, younger brother of Raghu and father of Śāntivarma, the author of the Tālgunda pillar inscription.

2. *Kalabhôra*.—Kākustha is mentioned as the enemy of the Kalabhôra, whose proper name is not given. Evidently he was the ruler of the Kalabhra State.

3. *Mṛigēśa*.—He is described in the inscription as a Bhaṭaha, which perhaps means a prince or general with a status between that of the emperor and a subordinate king who is a commander-in-chief. The meaning of the last word is not clear. The name Mṛigēśa and his high status at the end of Kākusthavarma's reign strongly suggest that he may be identical with Mṛigēśavarma Kadamba, son and successor of Śāntivarma. As a prince, he was probably holding the position of a governor or other officer of the state.

4. *Nāgendra*.—Since Nāgendra is mentioned as a Bhaṭaha along with Mṛigēśa, he was probably another prince or high personage, about whom no other information is available.

5. *Paśupati*.—The name of Paśupati is mentioned also in the inscription on the right jamb of the doorway in the Pranavêśvara temple at Tâlgunda (M. A. R. 1911, p. 33). He appears to have been a king of the Alupas, the husband of Lakshmi, a Kadamba princess very probably one of the many daughters of Kâkusthavarman who married rulers of foreign dynasties. Paśupati appears to have had a son by the Kadamba princess named Kâkustha-baṭâri named after his maternal grand-father. The attribute Poṭṭaṇa means the proud or the Great (*Vide* Pampa Bhârata, I, 12).

6. *Vija-Arasa*.—This hero is stated to have been the son of Ella-baṭâri, probably a cousin of Paśupati and a native of Salvanga now a village to the north of Shimoga.

The present inscription is not only highly important for the history of the Kannada language, but it also throws welcome light on an important political event and on contemporary political conditions. Wars appear to

### History.

have been frequent between confederacies led by the Pallavas and the Kadambas. In the present record we get information about a war between the Kadambas and their subordinate allies, the Sêndrakas, Bâṇas and Alupas on the one side, and the Kêkayas and Pallavas on the other. The Anaji inscription mentions the defeat of Kṛishṇavarma Kadamba, probably Mṛigeśa's younger brother, at the hands of Nanakkasa-Pallava. The present inscription records an earlier battle, in which the Kadambas were victorious. The battle probably took place in the Devalige-vishaya corresponding to the Hassan and Kadur Districts. The name of the Pallava ruler is not mentioned, but since according to the Lokavibhâga (M. A. R. 1909, p. 31) Simhavarman II, Pallava ruled for 22 years from A. D. 436, he was probably the contemporary ruler, who opposed Kâkusthavarman. We also learn that Mṛigeśa and Nâgendra were governing Dêvaligenâḍu. The leader of the Kadamba armies appears to have been Paśupati Bhaṭâri, king of the Alupas and probably son-in-law of Kâkusthavarman. The battle was won owing to the valour of Vija-arasa, son of Ella-Bhaṭâri, perhaps a cousin of Paśupati.

An interesting fact which appears in the inscriptions is the importance that appears to have attached to sacrifices. Paśupati and Kâkustha are mentioned as taking great interest in the performances of yâgas and in bestowing gifts respectively.

Another point for noting is that the Kadamba family was equally devoted to the worship of Viṣṇu as of Śiva; the invocations of the present record and of the Taḷagunda pillar inscription suggest this view.

The existence of a tithe called 'Pattondi' on wet lands, kuṛumbiḍi perhaps some kind of concession to shepherds and of the custom of kings making grants to the brave warriors are noteworthy.

At the village Hagare in the hobli of Mādihalli, on a cross-beam  
in the Īśvara temple.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತೊಲೆಯ ಮೇಲೆ,

1. ತುಸ್ಸೀಮೆಯನುಳ್ಳ ಭೂಮಿಗೆ ಹಿಂದೆ ವೃಂದಾವರವಾಗಿದ್ದಲ್ಲಿ ಕಟ್ಟುಗುತ್ತಗೆಯಾಗಿತೆಟುವ ಸಿದ್ಧಾಯ ಪ ೪ ಅಲ್ಲಿ ದೇವಾಲಯವ ಮಾಡಿಸಿದದಕ್ಕೆ ಏಣಿಗೆ ತೆಟುವ ಕಟ್ಟುಗುತ್ತಗೆ ಸಿದ್ಧಾಯ ಪ . . . . .
2. ಒಂದಕ್ಕೆ ಕಟ್ಟುಗುತ್ತಗೆ ಯಾಗಿ ಪ್ರತಿ ವರ್ಷ ಬೊಚ್ಚೇಶ್ವರ ದೇವರಿಗೆ ಶ್ರೀರಾಮ ಕೃಷ್ಣದೇವರವರು ತೆತ್ತು ತಮ ಶ್ರೀರಾಮಕೃಷ್ಣದೇವರ ದೇವದಾನ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಕಾಣಿಕ ಉಪಹಾರ ಮಾಡರಾಗಿದ್ದ ಸಮಸ್ತ ಆ . . . . .
3. ರಾಮಕೃಷ್ಣ ದೇವರವರೆ ಕೊಂಬರು ಎಂಮ ಬೊಚ್ಚೇಶ್ವರ ದೇವರ ಭೂಮಿಯೊಳಗಣ ದೇವಾಲಯವೆಂದು ಆವ ಸಾಮ್ಯವನು ಬೇಡವೆಂದು ಆ ಶ್ರೀಮದಾರಾಧ್ಯ ಶ್ರೀರಾಮಕೃಷ್ಣ ಪ್ರಭುಗಳ ಮಕ್ಕಳು . . . . .
4. ಗಳಿಗೆ ಆ ಶ್ರೀಬೊಚ್ಚೇಶ್ವರ ದೇವರ ಸ್ಥಾನಿಕ ಪಾಲಕನಾಯಕರ ಮಕ್ಕಳು ನಾಗಣ್ಣಂಗಳು ಸೋಮ ಗುರುಗಳ ಳಿಯ ಮಾಚ ಗುರುಗಳು ಆ ಸೋಮ ಗುರುಗಳ ಅನಂತಗುರುಗ . . . . .

ಕೆಳಗಿನ ಪುಟ್ಟಿ

5. ತೀಮೂವರುಂ ಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನ ಬರ ಈ ಮರಿಯಾದೆಯಲು ಒಡಂಬಟ್ಟು ಬರಸಿಕೊಟ್ಟ ಶಿರಾಪತ್ರ ಇಂತಪ್ಪು ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀಮದ್ರಾಜ ಗುರು ರುದ್ರ ಶಕ್ತಿದೇವರು ನಿ . . . . .
6. ಕ ದೇವರ ಗುಮ್ಮಣ್ಣಂಗಳು ಶ್ರೀಮನ್ಮಹಾಪಸಾಯ್ತಂ ಅಗಳಿಯ ಪದುಮಣ್ಣನವರು ಅರಳಿಯಕೆಟ್ಟಿಯ ಮಲ್ಲಣ್ಣಂಗಳ ಮಗ ಲೋಕಜೀಯ ನಿಂಬೆಯ ಮಾವಂತನ ಲಕ್ಕಜೀಯ ಅರಳಿಯ . . . . .
7. ಕಳೆ ನರಸಿಂಗಜೀಯರ ಮಗ ರಣಪಜೀಯ ಮಲೆಯಾಳ ಪಂಡಿತರ ಸಂಗಜೀಯ ಇಂತಿವರುಭಯಾನತದಿಂ ಬರದೆ ಲೇಖಕ ಅನಂತದೇವ || ಬೊಚ್ಚೇಶ್ವರ || ಶ್ರೀಬೊಚ್ಚೇಶನಾಥ . . . . .

*Transliteration.*

1. tussîmeyanulla bhûmige himde vṛindâvaravâgiddalli kaṭṭaguttageyâgi teruva siddhâya pa 4 alli dēvâlyava mādīsidadakke êrige teruva kaṭṭu-guttage siddhâya pa . . . . .
2. omdakke kaṭṭuguttageyâgi prativarsha Bochchêśvaradēvarige Śrī Râmakrîṣṇadēvaravaru tettu tamma śrī Râmakrîṣṇadēvara dēvadâna akshîṇi âgânî kâpîke upahâra modalâgidda samasta â— . . . . .
3. Râmakrîṣṇadēvaravare koṃbaru emma Bochchêśvaradēvara bhûmiyoḷagaṇa dēvâlayavemdu âva sâmyavanu bêdevemdu â śrîmad Ârâdhya Śrī Râmakrîṣṇa-prabhugaḷa makkaḷu . . . . .
4. gaḷige â śrī Bochchêśvara-dēvara sthânika pâṭhaka-nâyakara makkaḷu Nâgannamgaḷu Sômagurugaḷ-âliya Mâchagurugaḷu â Sômagurugaḷa Anamtaguruga . . . . .
5. tî-mûvaruṃ chandrâdityaruḷannabara î-mariyâdeyalu oḍambattu barasi kotta silâpatra imtappudakke sâkshigaḷu śrîmad-râjaguru Rudrasâkti-dēvaru ni . . . . .

6. ka dēvara Gummaṇṇaṅgaḷu śrīman mahâpasâytam Agaleya Paduṇṇaṇa-  
navaru Araḷiyakereya Mallanṇaṅgaḷa maga Lōkajīya Nimbeyamâ-  
vamtana Lakkhajīya Araḷiya . . . .
7. kaḷe Narasingajīyara maga Raṇapajīya Maleyâḷa-paṇḍitara Saṃgajīya  
iṃtivar ubhayânatadiṃ barada lēkhaka Anantaḍēva ᳚ Bochchēśvara ᳚  
śrī Bochchēśanâtha.

*Note.*

This record is incomplete as the beam on which it is engraved seems to have been part of a bigger beam which contained the full inscription. It is possible that the inscription was continued on another beam in the temple which housed the first beam and has been lost along with the beam on which it was carved. It seems probable that the present beam was brought from some other temple and set up in the present temple.

The record appears to contain a grant of land belonging to Bochchēśvara temple to a Brahman named Râmakṛishṇa-dēvaru called also Ârâdhya Râmakṛishṇa-prabhu on condition of the annual payment of 4 *haṇas* as quit-rent. The land is said to have been previously covered with jungle (*vrindâvana-vâgiddalli*) and was cleared and brought under cultivation by the donee who is also stated to have set up a temple therein. In consideration of these he is stated to have been granted the land.

The document conveying the grant was executed by Nâganna, Sômaguru's son-in-law (*aḷiya* which also means sister's son) Mâchaguru, Sômaguru's (son) Anantaguru, who were the sons respectively of the *sthânika* (trustee), *pâṭhaka* (reciter of the hymns in the religious service) and *niyaka* (master of the temple) in the Bochchēśvara temple. No right was claimed by the donors from the donee on account of his having erected the new temple within the land belonging to the Bochchēśvara temple.

The signatures of the witnesses to the grant next follow:—Râjaguru (royal preceptor) Rudraśaktidēvaru; Sthânika Dēvara Gummaṇṇa; *mahâpasâyta* Paduṇṇa of Agale; Lōkajīya, son of Mallanṇa of Araḷiyakere; Nimbeya Māvanta's (son) Lakkhajīya; Narasingajīya's son Raṇapajīya; Saṃgajīya, a physician or learned man of Maleyâḷa country (Maleyâḷa-paṇḍita).

The writer is named Anantajīya who is said to have composed the document with the approval of the last two donors. The signatures of the above two are given as Bochchēśvara and Śrī Bochchēśanâtha.

The characters seem to belong to the 13th century A. D. A râjaguru Rudraśaktidēva is referred to in an inscription of 1286 A. D. (E. C. V. Arsikere 8). Ârâdhya Râmakṛishṇaprabhu, the donee is met with in a record of 1299 A. D. (Arsikere 121). See also M. A. R. 1911, P-49.



## 18

At the same temple of Ísvara at Hagare, on a slab in the ceiling  
in the navaranga.

Size 3' × 2'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ಬೇವಸ್ಥಾನದ  
ಮೇಲ್ಭಾಗವಣಿಗೆ ಹಾಸಿರುವ ವಿರಗಲ್ಲು.

- |                           |                    |
|---------------------------|--------------------|
| 1. ಸ್ವಸ್ತಿ ಅಕ್ಷಯನವತ್ಸರದ ಅ | 4. ಮ ಸೋಯಿಗಂಗೆ ನಿಲ  |
| 2. ಸ್ವೀಜ ಸುದ್ದ ೨ ಅ ಬಲುಗ   | 5. ಸಿದ ಬೀರಗಲು ಮಂಗಳ |
| 3. ಯನಮಗ ಕಲ್ಲಗಪ್ಪಂಡನು ತಂ   | 6. ಮಹಾ             |

Note.

This is a viragal stated to have been set up by Balugaya's son Kallagavunḍa in memory of his younger brother Sôyiga. The date is given as Akshaya sam. Āśvīja śuddha 2 Sunday. It is not expressed in terms of Śaka era. The characters seem to belong to the close of the 13th century A. D. or the beginning of the 14th century. The date may be taken as equivalent to 28th September 1326 A. D., a Sunday (Ś 1248 A kshaya sam. Āśv.śu 2).

No king is named in the record.

## 19

At the village Hāltore in the same hobli of Mādihalli, on a viragal lying to the  
north of the village.

Size 5' × 2'—6".

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಾಲ್ತೋರೆ ಗ್ರಾಮದ  
ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದುವನಾತ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವಿವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
2. ಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವ
3. ಜ್ಞ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳು ಗಂಡ ಗಂಡ ಭೇರುಂಡ
4. ಕದನ ಪ್ರಚಂಡನಸಹಾಯ ಶೂರನೇಕಾಂಗವೀರ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
5. ದಂಕರಾಮ ಮಗರಾಜ್ಯ ನಿಮ್ಮೂರ್ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾತಾಯ್ಯರುಮಪ್ಪ ಶ್ರೀವೀರನಾ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ರ ಸಿಹ್ವದೇ [ವ] ರು ಹೊರನೂರ ಪಟ್ಟಣದಲೂ ಸುಖನಂಕಥಾ ವಿನೋ [ದ] ದಿಂ ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗಯ್ಯ
7. ತ್ತು ಮಿಥ್ಯೆಲ್ಲ ಹಾಲುಕೊಪ್ಪೆಯ ನಗ್ರಹಾರವಂ ಮಾಡಿದವೆಂದು ರಾಜಾಜ್ಞೆ ಮ್ತು ಪ
8. ಡಿ ಮಹಾಪ್ರಸಾದವೆಂದು ಗಾಉಂಡುಗಳೆಲ್ಲರುಂ ಕೈಕೊಂಡು ಮಹಾಜನಂಗ

9. ಇಂ ತಂದು ಸಂಮುಖಂ ಮಾಡೆಂದಡೊಲ್ಲದೆ ಹೋಗೆ ದಾಳಿಯಂ ತಂದು ಉ
10. ರೆಲ್ಲವಂ ನೂಜಿಗೊಂಡು ಉಡೆ ಉಚ್ಚೈ ಹೆಣ್ಣು ಸೇತುಕುಸೇಪಿಯಂ ಕಳೆ

### III ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

11. ದು ಅಹರಿವಾರಗೌಡನ ಮಗ ಮಾರಯಪರಯ ಉಗ್ರತೆಯಿಂದಾಳಿ . . .
12. ಕಾದಿ ಕುದುರೆಯ ಮಾ [ಬ್ಬಲ] ವಂತಾಗಿ ಗತರೋಕ ಪ್ರಾಪ್ತನಾದ ಸಕವರಿಶ ೧೧೫೨ ವಿಕ್ರಿತಿ ಸಂವ
13. ತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೯ ಬ್ರಹ್ಮವಾರದಂದು ಆ ಮಹಾಜನಂಗಳುಂ ಆನಾಡ ಮಹಾಪ್ರಜೆ
14. ಗೌಡುಗಳುಂ ಸಪ ಕೊಟ್ಟ ಕ್ರಮವೆಂತೆಂದಡ ಆ ಗೌಡುಗಳಿಗೆ ಕೊಡಗಿಯಾಗಿ ಹಾ
15. ಲತೊಪೆಯ ಕೆಪಿಗೆ ಹುಲ್ಲುಂಡಿಯ ದಾರಿಯುಂ ಬಡಗಲು ಕಂಡು . . ಭೂಮಿಯು ಅವಂ . . . .

### Transliteration.

- I 1. svasti samasta-bhuvanâsrayam śrī-prithivīvallabham mahārājādhirāja paramē-
2. śvaram Dvārāvati-puravarādhīśvaram Yādava-kuḷāmbara-dyumanī sarvva-
3. jñā-chūdāmanī Malerājarāja malaparoluganḍa gaṇḍabhērūṇḍa
4. kadana-prachanḍan asahāyaśūran êkāṃgavīra girīdurggamalla chala-
5. ḍamka-Rāma Magararāja-nimnūḷa Chōḷarāja-pratiśṭhāchāryyaru-
- mappa Śrī Vira-Nā-
- II 6. rasihvadē [va]ru Horanūrapaṭṭanadalū sukha-saṃkathāvinō [da] dim
- prithvirājyam-geyyu-
7. ttum irddalli Hālutoṛeyan agrahāravam māḍidevemdu rājājñēvattapa-
8. ḍi mahāprasādavemdu gāumḍugaḷellurup kaikomḍu mahājanamga-
9. lam tamdu saṃmukham māḍemḍadolladehōge dāḷiyam tamdu ū-
10. rellavam sūregomḍu uḍe urchehe heṇṇuseṛe turuseṛeyam kaḷe-
- III 11. du ā Hari-Māra-gauḍana maga Mārayapēraya ugrateyim dāḷi....
12. kādi kudureya mā [rbala] vam tāgi gatalōka prāptanāda Sakavarīśa 1152
- Vikritisamva-
13. tsarada Kārttika śu 9 Brihavāradamdu ā-mahājanamgaḷum ā-nāḍa-mahā-
- praje-
14. gauḍugaḷum saha koṭṭa kramavemṭemḍade ā-gaumḍugaḷige koḍagiyāgi
- Hā-
15. lutoṛeya kerege Hulgumḍiya dāriyim baḍagalu kaṇḍu . . . bhūmiyu
- āvam.....

### Translation.

Be it well. While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, mahārājādhirāja-paramēśvaram, lord of the excellent city of Dvārāvati, sun to the firmament the Yādava race, crest-jewel of the all-knowing, king over the Male chiefs, champion over Malepas, gaṇḍabhērūṇḍa, terrible in battle, unassisted warrior, sole hero, girīdurggamalla, a Rāma in moving battle,

uprooter of the Magara kingdom, establisher of the Chôla kingdom :—śrī Vira Narasimha-dēvaru was ruling the earth in peace and happiness at Horanûr-paṭṭana .

When the king issued an order that he had created Hâlutore, an agrahâra, all the gaṇḍus agreed to it saying “*mahâprasâda*” (great favour) but when they were asked to bring the mahâjanas to his presence (or to hold a meeting of the mahâjanas) they refused and went away. Thereupon (the king ?) led an expedition against the village, plundered it and unloosed the waists (of women). Then Harimâragauḍa’s son Mârayapêraya freed the women and cattle and with great fierceness opposed the expedition, fell upon the cavalry and died. On Thursday 9th lunar day of the bright half of Kârtika in the cyclic year Vikṛiti, śaka year 1152, the mahâjanas and the great praje-gaṇḍus of the *nâḍ* (district) made a grant as follows :—

A *koḍagi* (gift of rent-free land) was given to the said gaṇḍus (those who had fought and died in the defence of Hâlutore) of a plot of land of the sowing capacity of one khaṇḍuga situated to the north of the road leading to Hulguṇḍi from the tank at Hâlutore.

#### Note.

This is a vîragal inscription recording the heroism of a warrior named Mâraya Pêraya of the village Hâlutore in defending the cattle and women of his place against molestation by enemies. It is dated S’ 1152 Vikṛiti sam. Kârtika śu 9 Thursday corresponding to 17th October 1230 A. D. and belongs to the reign of the Hoysala king Narasimha II.

The exact circumstances which led to the plunder of the village cannot be determined. It is stated that the king issued an order stating that he had made the village Hâlutore, an *agrahâra*. To this all the gaṇḍus agreed but when they were asked to give effect to it by summoning the Brahmans to the king’s presence they seem to have refused and an army including cavalry is stated to have been collected and marched against the village (Hâlutore) and this army is stated to have plundered the village, attacked the cattle and women thereof. It is difficult to say what made the gaṇḍus unwilling to carry out the king’s order. Probably they feared that if the grant of the agrahâra to Brahmans became effective they would lose their lands and other property in the village. The next question is who directed an attack on the village whether it was the king or some of the recalcitrant gaṇḍus. The context seems to indicate that it was the king’s officers who attacked the village. Anyhow it is stated that some *gaṇḍus* of the village defended it and lost their lives and that grants of land were made for them (to their relations).

The name of the place where the king Nârasimha II was encamped at the time of the record is given as Horanûru. This village cannot be identified.

## 20

At the village Mogasâvara in the hobli of Bikkôḍu, on a rock near a tank.

Size 5' x 4'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಮೊಗಸಾವರ ಗ್ರಾಮದ  
ಕೊಣಕಟ್ಟೆಯಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5' x 4'.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
2. ಭೃದಯ ಶಾಲಿವಾಹನಶಕ
3. ವರುಷ ೧೪೯೨ನೆ ಸಂದ ವರ್ತ
4. ಮಾನ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ
5. ಭದ್ರಪದ ಶು ೩ ಲೂ ಶ್ರೀಮತು
6. ಎಜಿಕ್ರುಷ್ಣ ಪನಾಯಕರ ಸೂರಪನಾಯಕೈ
7. ಯನವರೂ ತಗರೆನಾಡ ಸಮಸ್ತ ಗೌಡುಗಳೂ
8. ಮೊಗಸಾವರ ವೀರಗೊಂಡಗೆ ಕೊಟ ಕೂಡಗಿ ನಿನ್ನ ಕುಳಪಾಲು
9. ೬ ವರಹಗೆ ನಿನ್ನಗೆ ಕೊಡಗಿನ ೨ ವರಹನುಳಿದು ಶು ೪ ವರಹನ ಮೇಲೆ
10. ನಾಡ ಅಪಂದದಲಿ ತೆಟುವಿರಿ ಹರಹರೆ

## Note.

This registers the grant of a remission of two varahas out of a land-tax of six varahas for his land to one Viragonḍa of the village Mogasâvara by the gaudus of the district Tagare-nāḍ and Era Kṛishṇappa Nâyaka's Sûrapa Nâyakaiya. Era Kṛishṇappa Nâyaka was the chief of Bêlûr from C. 1524 to 1566 and Sûrapa Nâyaka was probably an officer at first working under him and later under his successors.

The date of the grant is Ś 1492 Pramôḍûta sam. Bhâ. śu. 3. This corresponds to August 4, 1570 A. D. if the Adhika Bhâdrapada month is taken and to September 3, 1570 A. D. if the Nija Bhâdrapada month is taken. Probably the latter is the date intended as according to sâstras and usage it is only the Nija-mâsa that is to be reckoned for religious ceremonies.

The record ends with the prayer Hare, Hare (O Hari, O Hari) in praise of the god Vishṇu whose devotee the donor probably was.

## 21

At the same village Mogasâvara, on a stone pillar at the village entrance.

Size 8' x 1'—6".

Kannada language and characters.

ಅದೇ ಮೊಗನಾವರ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 8' × 1'-6".

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

- |                 |  |                    |
|-----------------|--|--------------------|
| 1. ಪಿಂಗಳ ಸಂವ    |  | 4. ಕೊಡಗಿ ಕಲ್ಲನಟ್ಟು |
| 2. ರದ ಜೇಷ್ಠ ಸುದ |  | 5. ನಡಸಿ ಬಾಪಿ       |
| 3. ೧ ಲೂ ಸಿವಣಗೆ  |  |                    |

*Note.*

This records the gift of a rent-free land to a person named Sivanna. A stone recording the gift was also ordered to be set up. The name of the donor is not given nor the reason for making the gift. As regards the date of the grant, the śaka year is not stated. Only the cyclic year Pingala, the month Jyêshtha, the bright fortnight and the tithi, the 1st lunar day are given. The characters belong to the 17th century.

## 22

At the village Intitolalu in the hobli of Bikkôdu, on a vîragal standing near the Siddhêśvara temple.

Size 5' × 2'-6".

Kannada language and characters.

ಅದೇ ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಇಂಟಿತೋಳಲು ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ  
ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'-6"

### I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾವತೀ ಪು
2. ರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಚೂಡಾ
3. ಮಣಿ ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಕ ಕವಿಜನ ಕಲ್ಪವೃಕ್ಷ ಶ್ರೀ ವಿಷ್ಣು ಭೂಪಾ
4. ಇಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ತುಳುದೇಶಂ
5. ಚಕ್ರಗೊಟ್ಟಂ ತಳವನ ಪುರ ಉಚ್ಚಂಗಿ ಕೊವಳಾಲ ಬೆಳ್ಳೆಲ ವಲ್ಲೂಕ್ಕಲ

### II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ಬೈಸುವ ಹಡಿಯಗಟ್ಟಂ ಬಯಲು ನಾಡುಂ ನೀಳಾತಳದುಗ್ಗಂ|| (ರ) ರಾಯರಾ
7. ಯಾತ್ಯ ಪುರಿ ತೆರೆಯೂರಂ ಗಂಗವಾಡಿ ಸ್ಥಳಮ ಭೂಭಂಗದಿಂ ಕೊಂಡಂ ಶ್ರೀ
8. ವಿಷ್ಣು ಭೂಪಾಳಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವನ ಪಟ್ಟದರಸಿ ಬಮ್ಮಲದೇವಿ ಸ್ವರ್ಗಸ್ತೆ
9. ಯಾದಳು|| ಸಿರಿವಳಲ ಚಾಕಗಾಲುಡ ಜೋಳವಾಳಿಗಂ ವಾ (ಪೇ?) ಇ ಪಾಳಿಗಂ ಸು
10. ರ ರೋಕ ಪ್ರಾಪ್ತನಾದ|| ಅತನ ಮಗ ಅಣ್ಣಗಾಲುಡ ಆಯತಗಾಲುಡ
11. ಚಾಗಿಗೊಡು ಇನ್ನಿ ಇನಿಭರುಂ ಪರೋಕ್ಷ ವಿ [ನ] ಯಂ ಮಾಡಿಸಿದ ಕಲ್ಲು

*Transliteration.*

- I 1. svasti samadhigata-pancha-mahâśabda mahâmaṇḍalêśvara Dvârâvatî-pu-
2. ravarâdhîśvara Yâdavakulâmbara-dyumaṇi maṇḍalika-chûḍa-

3. maṇi maṇḍalika-bêṃtekâra kavijana-kalpa-vriksha śrī Viṣṇubhûpâ-
4. lakam<sup>||</sup>śrī Nârasingadêva prithvîrâjyam geyyuttiralu<sup>1</sup> Tuḷudêṣam
5. Chakragoṭṭam Taḷavanapura Uchchangi Kovaḷâla Belvala Vallûrkala-
- II 6. rbbesuva Haḍiyagaṭṭam Bayalunâḍum Nîlâtaḷadurggam<sup>1</sup> (ra) Râyârâ-
7. yâtmapurî? Tereyûram Gaṃgavâḍi-sthâlama bhrûbhaṇḡadim koṇḍam śrî-
8. Viṣṇubhûpâlakam<sup>||</sup> śrī Nârasingadêvana paṭṭadarasi Bammaladêvi svarg-
9. gasteyâḍalu<sup>||</sup> Sirivaḷala Châka-gâuḍa jôlavâḷigam vâ (vê?) lêvâḷigam su-
10. ra-lôkaprâptanâḍa<sup>1</sup> âtana maga Aṇṇagâuḍa Âyita-gâuḍa
11. Châgi-gauḍanu inti inibharum parôksha-vi [na] yam mâḍisida kallu.

*Translation.*

Be it well. The obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, a sun to the firmament the Yâdava race, crest-jewel of maṇḍalikas, hunter of maṇḍalikas, a kalpa tree to poets (was) the illustrious king Viṣṇu.

While the illustrious Nârasingadêva was ruling the earth:—King Viṣṇu conquered by the knitting of his eye-brows, Tuḷudêṣa, Chakragoṭṭa, Taḷavanapura, Uchchangi, Kovaḷâla, Belvala, Vallûr, Kanchi? the great Haḍiyagaṭṭa, Bayalnâḍ, Nîlâchaladurga, Râyârâyâtmapurî, Tereyûr and Gaṃgavâḍi-sthala.

The anointed queen of Nârasingadêva, Bammaladêvi attained svarga (died). Châkagâvudâ of Sirivaḷal, attained the region of gods for his gratitude for maintaining him (jôlavâḷi) and on account of his vow (vêlevâḷi). His sons Aṇṇagavudâ, Âyitagavudâ and Châgigauḍa—all these three set up the stone in memory of the departed.

*Note.*

This record gives an instance of a peculiar custom current in the times of the Hoysala kings among warriors who were attached to the king or queen of giving up their lives by some form of suicide on the death of their royal master or mistress. Thus Kuvâra Lakshma is stated to have been the general and minister of Ballâla II and committed suicide to fulfil some vow for his master (Belur 112).

The present record is not dated and belongs to the reign of Narasimha I (1141-1173 A.D.) son of Viṣṇuvardhana, the Hoysala king. A warrior named Châkagauḍa is herein stated to have given up his life on the death of Bammaladêvi, senior queen of Nârasimha I. The reason given for this self-sacrifice is stated to be that he was maintained by the royal family and that he had taken a vow to that effect. The manner of his death is not given here. The words jôlavâḷi and vêlevâḷi are met with in M. A. R. 1931, P 211 and S. I. I. VII P. 131.

**23**

At the same village Inṭitoḷalu, on a stone in the wet land of Siddêgauḍa.

Kannaḍa language and characters.

ಅದೇ ಇಂಟಿತೊಳಲು ಗ್ರಾಮದ ಪಟೇಲ ಸಿದ್ಧೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೭ ಲು
2. ಶ್ರೀಮತು ನುಗ್ಗೇಹಳಿಯ ವೀರರಾಜ ವಡೆ
3. ರ ಮಕ್ಕಳು ಚಿಕವೀರರಾಜಯನವರು ನ
4. ಮಗ ಕೃಷ್ಣಪ್ಪನಾಕಯ್ಯನವರು ಉಂ
5. ಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತೊಳಲು ಗ್ರಾ
6. ಮ ದೊಡಯಜೀಯನು ಯೀಕಲಮಾಡಿದಾ ||

*Transliteration.*

1. Manmatha-samvatsarada Mâgha ba 7 lu
2. śrīmatu Nuggehaḷiya Vīrarāja-vaḍe-
3. ra makkaḷu Chikavīra-rājayanavaru na-
4. mage Krushṇappa-nākayayyanavaru um-
5. baḷiyāgi pālisida Toḷalu grā-
6. ma Doḍayajīyanu yī kala māḍidā||

*Translation.*

On the 7th lunar day of the dark half of Mâgha in the year Manmatha, the illustrious Chikavīrarājaya, son of Vīrarāja Vaḍeyar of Nuggehaḷi:—we have been favoured with the grant of the village Toḷalu as *umbāḷi* by Krushṇappa Nāyakaya. Doḍayajīya engraved this stone.

*Note.*

This records the gift of the village Toḷalu (same as Inṭitolalu) as *umbāḷi* to the chief of Nuggehaḷi named Chikavīrarājaya, son of Vīrarāja Vaḍer by Kṛishṇappa Nāyaka. The donor was apparently the chief of Bêlûr so named. The record is said to have been engraved by Doḍayajīya.

The date is not given in terms of any era. The only details given are Manmatha sam. Mâgha ba. 7. The characters seem to belong to the end of the 16th or the beginning of the 17th century A.D. It is probable that Manmatha here might correspond to A.D. 1595 (the time of Kṛishṇappa Nāyaka II C. 1588-1625) and the whole date might be equivalent to 10th February 1596 A.D.

Nuggehaḷi is a village in Channarāyapaṭṇa Taluk, Hassan District, and its chiefs were apparently subordinate to the Bêlûr chiefs.

No imprecation is found at the end of the grant.

## 24

At the village Chandâpura in the hobli of Arehaḷli, on a slab set up in the estate of Nâgappaṣeṭṭi.

Size 5' × 1'—6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಚಂದಾಪುರದ ಗ್ರಾಮದ ನಾಗಪ್ಪಶೆಟ್ಟರ ತೋಟದಲ್ಲಿ ಕೆರೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×1'-6"

- |                                    |                                |
|------------------------------------|--------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ           | 23. ಲೂರ ಮಲ್ಲನಾಥದೇವರು ಸದಾಚಾರ    |
| 2. ಶಕ ವರುಷ ೧೨೮೨ನೆಯ ವಿ              | 24. ರಿ ಗಂಭೀರರಪ್ಪ ಕೊಯಡೆ ಪೊಡೆಯ   |
| 3. ಕಾರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯಸು ೨ ಗುರ     | 25. ರಿಗೆ ಆ ನಾಗಂಣ್ಣ ಪೊಡೆಯರು ದಾನ |
| 4. ವಾರದಲ್ಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಮನ್ಮಹಾಮಂ   | 26. ಧಾರಾ ಪೂರ್ವಕಂಮಾಡಿ ಆ ಚಂದ್ರ   |
| 5. ದಳೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆ      | 27. ತಾರಂಬರಂ ಸರ್ವಪಾಂನೈ ನಡವ      |
| 6. ಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕ | 28. ಂತಾಗಿ ಕೊಟ ಚಂದಿಪುರವನೂ ಮು    |
| 7. ಂಣ ಪೊಡೆಯರು ತಂಮ ಭುಜಬ             | 29. ಂದೆ ಆರಾರು ಅರಸುಗಳು ಯಿಧ      |
| 8. ಲದಿ ವೈರಿರಾಯರಂ ಗೆಲ್ಲು ಕೊಂಡು      | 30. ಮ್ಮವ ಪಾಲಿಸುವಂತಾಗಿ ಕೊಟ್ಟಪುರ |
| 9. ಹೊಯಿಸಣ ರಾಜ್ಯದ ಹರಿಹ              | 31. ಮನು ಎಲ್ಲರೂ ಪಾಲ್ವಿ ನಡೆಸು    |
| 10. ರ ಪಟ್ಟಣದ ನೆರೆವೀಡಿನಲ್ಲಿ ಸುಖಸಂ   | 32. ಉದು ಸ್ವದತ್ತಂಪರದತ್ತಂ        |
| 11. ಕಥಾ ವಿನೋದದಿಂದ ಸ್ಥಿರರಾಜ್ಯಂ      | 33. ವಾ ಯೋ ಹರೇತ ವನುಂಧ           |
| 12. ಗೆಯುತಿದಲ್ಲಿ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀ    | 34. ರಾ ಪಷ್ಪಿವರುಷ ಸಹಸ್ರಾಣಿ      |
| 13. ವಿ ಶ್ರೀಮತು ಬಂತಿಕಾಕ ರಾ          | 35. ವಿಷ್ಣಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ     |
| 14. ಯರಗಂಡ ತಪ್ಪದ ನಾಗಂಣಪೊಡೆಯರು       | 36. ಯೀಮಯ್ಯಾದೆಯಲಿ ಆ ಪು          |
| 15. ತಮಗೆ ಉಂಬಳಿ ಆಗಲಾಗಿ ಶ್ರೀ ವೀ      | 37. ರದ ಮುಂದೆ ಕಲ್ಲನಡಿಸುವಹ       |
| 16. ರ ಬುಕಂಣ ಪೊಡೆಯರು ಕೊಟ್ಟ ಹೊಯಿ     | 38. ಂಗೆ ನಾಗಂಣ್ಣ ಪೊಡೆಯರು ಆ      |
| 17. ಸಣ ನಾಡವಳಿತದಲಿ ತಗರೆ ನಾಡೊ        | 39. ಪುರವರ್ಗದ ಧಕ್ಕರಿಗೆ ಕೊಟ ಪ    |
| 18. ಇಗಣ ಚೇರಮನಹಳ್ಳಿಗೆ ಕುಳಪ್ರಮಾಂ     | 40. ತ್ರಸಾನನ ಆ ನಾಗಂಣ್ಣ          |
| 19. ಣು ಒಂದು ಹಣವನು ಕುಳವಕಡಿದು ಸ      | 41. ಪೊಡೆಯರ ಪೊಪ್ಪ               |
| 20. ವ್ಯವಮಾಂನೈವಾಗಿಮಾಡಿ ತಂಮ ಪೊಡ      | 42. ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ           |
| 21. ಹುಟ್ಟಿದ ಚಂದಪಪೊಡೆಯರ ಹೆ          | 43. ಪೊಡೆಯರು                    |
| 22. ಸರಲಿ ಚಂದಪುರ ಪೊಂದುಮಾಡಿ ಬೇ       | 44. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ             |

*Transliteration.*

1. svasti śrī jayābhyudaya
2. śaka varusha 1282 neya Vi-
3. kāri-samvatsarada Pushya su 2 Guru-
4. vāradalli svasti śrīman mahā-mam-
5. ḍaḷēśvaram ari-rāya-vibhāḍa bhāshe-
6. ge-tappuva-rāyara-gaṇḍa śrī Virabukam-
7. ṇa-voḍeyaru tamma bhuja-ba-
8. ladi vairi-rāyaram geldukonḍu
9. Hoyisaṇa-rājyada Hariha-
10. ra-paṭṭaṇada nelevīdinalli sukha-sam-
11. kathā-vinōdadim sthira-rājyam
12. geyutidalli tat-pāda-padmōpajī-
13. vi śrīmatu khantikāra-rā-



14. yaragaṇḍa Teppada Nāgaṁṇa Voḍeyaru
15. tamage umbaḷi āgalāgi śrī Vi-
16. rabukaṁṇa-voḍeyaru koṭṭa Hoyi-
17. saṇa-nāḍa valitadali Tagare-nāḍo-
18. ḷagaṇa Chêramanahallige kuḷa-pramâṁ-
19. ṇu ondu haṇavanu kuḷava kaḍidu sa-
20. rvvamâṁnyavâgi mâḍi tamma voḍa-
21. huṭṭida Chandapa-voḍeyara he-
22. sarali Chendapura vomdu mâḍi Bê-
23. lûra Mallinâtha-dêvaru sadâchâ-
24. ri gaṁbhîrarappa Koyaḍe-voḍeya-
25. rige â Nāgaṁṇa-voḍeyaru dâna-
26. dhârâ-pûrvvakam mâḍi â-chamdra-
27. târaṁbaram sarvvamâṁnya naḍava-
28. mṭâgi koṭa Chandipuravanû mu-
29. mḍe ârâru arasugaḷu yi-dha-
30. mmava pâlisuvaṁtâgi koṭṭa pura-
31. vanu ellarû pâlsi naḍesu-
32. ūdu sva-dattam para-dattam
33. vâ yô harêta vasuṁdha-
34. râ shasṭi-varusha-sahasrâṇi
35. viṣṭâyâṁ jâyate krimi
36. yî maryyâdeyali â pu-
37. rada muṁde kalla naḍisuvaha-
38. mge Nāgaṁṇa-voḍeyaru â-
39. pura-varggada bhaktarige koṭa pa-
40. tra-sâsana â Nāgaṁṇa-
41. voḍeyara voppa
42. śrī vîra-Bukaṇṇa-
43. voḍeyaru
44. śrī śrī śrī

*Translation.*

Be it well. On Thursday 2nd lunar day of the bright half of Pushya in the auspicious Śaka year 1282, the cyclic year Vikâri.

Be it well. While the illustrious mahâmaṇḍalêśvara, conqueror of hostile kings, champion over rulers who break their word, Śrī Vîra Bukaṇṇa Voḍeyar defeated the enemy kings by the prowess of his arms and ruled steadily in peace and comfort at his residence in Hariharapaṭṭaṇa in the Hoysana kingdom.

A dependant on his lotus feet : the illustrious champion over Khantikâra kings (khantikâra-râyara-gaṇḍa) Teppada Nāgaṁṇa Voḍeyar granted the village

Chêramanahallî which was situated in Tagare-nâḍ belonging to Hoysaṇa-nâḍu and which had been bestowed on him for maintenance (*umbali*) by the illustrious Vîra Bukkaṇṇa Voḍeyar, after fixing the tax of one haṇa? (*kuḷapramāṇu*) and making it free of all imposts and forming a new village out of it called Chendapura in the name of his brother Chandapa Voḍeyar to (the god) Mallinâthadêvaru at Bêlûr, to Kôyaḍe Voḍeyar, deep in righteousness, to last for as long as the moon and stars endure and with pouring of water.

The future kings will maintain this dharma (charity). All will continue this *pura* (hamlet).

He who takes away land given by oneself or others will be born as a worm in ordure for sixty thousand years.

This *patra-śāsana* (inscription recording a document containing a gift or sale) was granted by Nāgaṇṇa Voḍeyar to the *bhaktas* (lit. devotees: here Vîraśaiva priests) belonging to the *puravarga* (village population) in order that a stone might be set up in front of the village recording a grant to this effect.

The signature of the said Nāgaṇṇa Voḍeyar:—

Śrî. Vîra Bukkaṇṇa Voḍeyaru. Śrî. Śrî. Śrî.

#### Note.

This records a grant of a village for the Vîraśaiva or Lingâyat priests at Bêlûr by Teppada Nāgaṇṇa Voḍeyar during the reign of the Vijayanagar king Vîra Bukkaṇṇa Voḍeyar I. The village granted consisted of the lands of the village Chêramanahallî in Tagarenâḍ which belonged to Hoysaṇa-nâḍ. The object of the grant was to perpetuate the name of the donor's brother Chandapa Voḍeyar and the new village was accordingly named as Chandapura.

Who was the donee? We find the names of Mallinâthadêvaru of Bêlûr and Kôyaḍe Voḍeyar as the donees. Whether Mallinâthadêvaru means a priest or a god at Bêlûr cannot be determined. Probably the latter is meant by Mallinâthadêvaru and Kôyaḍe Voḍeyar was the priest of the temple and the grant was made for the services of the god and Kôyaḍe Voḍeyar, its priest, was entrusted with the management and enjoyment of the lands on his performing the necessary services for the god. With him were associated the Bhaktas referred to as donees in line 39.

Nothing is known from inscriptions about a temple at Bêlûr dedicated to the god Mallinâthadêvaru.

Hariharapaṭṭaṇa where Bukkaṇṇa Voḍeyar is stated to be camping is probably the same as Harihara in Chitaldrug District situated at the confluence of the Tungabhadrâ and Haridrâ rivers. It has a temple dedicated to the god Harihara, a combination of the gods Viṣṇu and Śiva. As a sacred place it is referred to in several inscriptions (E. C. V. Arsikere 108 of Ś 1177, Hassan 6 of Ś 1437 ;

E. C. XI Davangere 23 of Ś 1382, 26 of 1300 A. D., 36 of Ś 1190, etc.). It is also called Hariharadēvapura in a copper plate grant of Bukka II, dated 1352 A.D. (E. C. XI, Davangere 67). It is called Hariharapura in an inscription at Harihar, dated 1280 A.D. (E.C. XI, Davangere 59).

The donor Teppada Nāgaṇṇa Voḍeyar with the title Khanti-kāra-rāyara-gaṇḍa (punisher of kings who talk vainly) was a son and subordinate of the Vijayanagar king Bukka I. (See E. C. IX, Hoskote 93, 113; X, Chikballapur 63; V. Hassan 19.) The date of the grant corresponds to 22nd December 1359 a Sunday taking Ś 1281 Vikāri.

## KADUR DISTRICT.

NARASIMHARAJAPURA SUB-TALUK.

25

At the village Bālehalli in the hobli of Bālehonnur, on a slab standing in the enclosure of the Virabhadra temple.

Size 2' 6" × 1' 6".

ನರಸಿಂಹರಾಜಪುರ ಸಬ್ ತಾಲ್ಲೂಕು ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ

ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2-6" × 1-6".

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ವೈದಯ ಶಕವ ೧೨೯೦ನೆಯ ಕೀ
2. ಲಕಸಂವತ್ಸರದ ಫಾಲ್ಗುನ ಬ ೧೦ ಆ ಶ್ರೀಮನ್ಮಹಾ ಮಂ
3. ಡರೇಸ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾನೇಗೆ ತಪ್ಪವ ರಾಯರ
4. ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕಣೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
5. ರೆ ಅರಗದ ರಾಜ್ಯವನಾಳುವ ಕುಮಾರ ವಿರುಪಂಣ
6. ಒಡೆಯರ ಮಹಾಪ್ರಧಾನಿ ಮಾದರಸೊಡೆಯರು
7. ಮಾಡಿದ [ಧ] ಮ್ಮ ಸಾತಳಿಗೆ ನಾಡೊಳಗೆ ಬಾಳೆಹಳೆಯ ವೀರೇ
8. ಸ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿಗೆ ಬಾಳೆಹಳೆಲಿ ವರ
9. ಹ ೧೦೧ರ ೪೦ ಕುಳವಕಡಿದು ನಾಡುಸಂತೆ
10. ಲಿ ಸಿಗುರವಳಿ ಒಳಗೆ ಭೂಮಿಗ ೧೦೧ || ೦
11. . . . . . ವೀರಭದ್ರನಿಗೆ
12. ಆ ಮಾದರಸೊಡೆಯರು ನಾಡುಳಿಯಲು
13. . . . . . ಬ್ರಾಹ್ಮ
14. ಣರಸತ್ರ ಧರ್ಮವನು ಅರಳಿವಿದೊಡೆ
15. ವಾರಣಾಸಿಯಲು ಸಾವಿರ ಕವಿಲೆಯ್ಕೊಂದ
16. ಪಾಪದಲಿ ಹೋಹರು || ಸ್ವದತ್ತಂ ಪ [ರ] ದತ್ತಂ
17. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿವ
18. ಪ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

*Transliteration.*

1. svasti śrī jayādbudaya śakava 1290 neya Kī-
2. laka-saṁvatsarada Phālguna ba 10 â śrīman mahāman-
3. ḍalēśvaram arirāyavibhāḍa bhāsege-tappuva-rāyara-
4. gaṇḍa śrīvīra-Bukaṇḍeyaru prithvîrājyaṁ geyyutti-
5. re Āragada rājyavanāluva Kumāra Virupaṇṇa-
6. ḍeyara mahā-pradhāni Mādarasa-ḍeyaru
7. māḍida [dha] rmma Sātaḷige-nāḍoḷage Bālehaḷiya Virê-
8. svara-dēvarige amritapaḍige Bālehaḷili vara-
9. ha 101 ra 40 kuḷava kaḍidu Nāḍu-sante-
10. li Siguruvaḷi oḷage bhūmi ga 101<sup>0</sup>
11. . . . . Virabhadranige
12. â Mādarasaḍeyaru Nāḍuḷiyalu
13. . . . . Brāhma-
14. ṇara satra-dharmamavanu āraḷipidoḍe
15. Vāraṇāsiyalu sāvira-kavileya konda
16. pāpadali hōharu ᳚ sva-dattaṁ pa [ra] dattaṁ
17. vâ yô harēti vasuṁdharâ shasṭi-var-
18. sha sahasrāṇi viśṭhâyāṁ jâyatê krimi

*Note.*

This belongs to the reign of Bukka I (Bukaṇḍeyar), king of Vijayanagar. He is given the titles mahāmaṇḍalēśvara and ari-rāya-vibhāḍa (conqueror of enemy kings). Under him Kumāra Virupaṇḍeyar is stated to be the ruler of the kingdom of Āraga. This Virupaṇḍeyar was a son of Bukka I and several inscriptions of his are found in this area (See E. C. VI, Koppa 6 of 1369; Mudgere 52 of 1370; VIII, Tirthahalli 16 of 1377). The kingdom of Āraga included parts of the present Koppa, Mūḍagere, Tirthahalli and Nagar Taluks.

The present record registers a gift of land in the village Bālehaḷi (the details regarding this land cannot be made out clearly owing to the letters indicating the same being not clear) by Mādarasa-ḍeyar, *mahāpradhāni* (chief minister) of Virupaṇḍeyar for the service of food offerings in the temple of Virêśvara (same as Virabhadra) in the village Bālehaḷi situated in Sātaḷige-nāḍ district. He is stated to have granted certain taxes (details not clear) in Nāḍuḷi (?) for setting up a free boarding house for Brahmans.

Mādarasa Ḍeyar of the grant is the same as Mādhava-mantri who ruled from about 1347 to 1391 the kingdoms of Chandragutti, Āraga and Konkan during the reigns of Harihara I, Bukka I and Harihara II. He was a scholar, general and minister. He was a Śaiva Brahman and disciple of the Kālāmukha priest Kriyâśakti (See M. A. R. 1929, p. 171 and Ep. Ind. XXI, p. 18.).

The grant is dated Ś. 1290 Kīlaka sam. Phāḷ. ba. 10 corresponding to Sunday, March 4, A.D. 1369. The record ends with the usual imprecation.

## 26

Copper Plate in the possession of the Bāḷehonnūr-maṭha at Bāḷehaḷḷi  
in the same Narasimharajpura Sub-Taluk.

Size  $12\frac{1}{2}" \times 8\frac{1}{2}"$ .

Kannada language and characters.

Single plate only with raised edges. The plate belongs to the Mūḍigere maṭha, which is a branch of the Bāḷehonnūr-maṭha.

ನರಸಿಂಹರಾಜಪುಗ ಸಬ್ ತಾಲ್ಲೂಕು ಬಾಳೆಹಳ್ಳಿಯ ಮಠದಲ್ಲರುವ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ  $12\frac{1}{2}" \times 8\frac{1}{2}"$ .

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ
2. ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೦ನೆ
4. ಯ ನರ್ವಜಿತುಸಂವತ್ಸರದ ಮಾಘ ಶು ಕೃತ್ತಿಕ ಶ್ರೀ ಮತ್ಸ
5. ಜ್ವನಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನರಾದ ಕುರುವದ ಹಾಲದೇ
6. ವರಿಗೆ ಬೊಕ್ಕನದ್ದ ಸಿದ್ಧ ಬಸವಯ್ಯನು ಕಳಸದಲ್ಲೂ ಕಟ್ಟಿಸಿ
7. ಕೊಟ್ಟ ವಿರಕ್ತ ಮಠದ ಧರ್ಮಕ್ಕೆಯೆಡವ ಮುರಾರಿ ಕೋಟೆ
8. ಕೋಲಾಹಲ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
9. ಕ ಸಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾ
10. ಯ ನಾಯಕರ ಪಂಶೋದ್ಧವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ
11. ಪ್ರಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಸೋಮಶೇಖರನಾ
12. ಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರ
13. ಪುತ್ರರು ಬಸಪ್ಪನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧ
14. ರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಉ
15. ತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಶಾಸನವಿಲ್ಲ ಶಾಸನವ ಬರಸಿಕೊಡಬೇಕೆಂ
16. ದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ
17. ಗೆ ಬರಸಿಕೊಟ್ಟದು ಯೀಮಠದ ಧರ್ಮ ಕೆಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ ಕಳ
18. ಸದಸೀಮೆ ಸಂಸೆಗ್ರಾಮದ ವಳಗಣ ಕೋಣೆಗೋಡಗ್ರಾಮ
19. ೧ಕೆ ಪ್ರಾಕುರೇಪಿಸಿದಾಯದಿಂದ ಗ ೪೫೧|| ಬಿರಾಡದಿಂದಲ್ಲ
20. ಗ ೨೫||| ಮಳವರಿಯಿಂದ ಗ ||೧||| = ಅಂತ್ಯ ಗ ೬||೪ = ಪೊ
21. ಟ್ವನಲ್ಲೂ ಕೂಡಿದ ಕುಳವಿಶೇಷದ ಬಗೆಯಲ್ಲೂ ಯೀಗ್ರಾಮಕೆ
22. ಕೂಡಿದು ಗ ೧||೨| ಉಭಯಂಗ ೮||೧| = ಸ್ವಾಸ್ಥ್ಯಪಾಲಕೊ
23. ಣೆ ಕೋಡಿದ ರೇಖೆ ಪ್ರಮಾಣಿಸುತ್ತ ಗ ೨೫|||೦ಕ್ಕೆ ವಿವರ
24. ಹುಟ್ಟುವಳಿಯಿಂದ ತೋಟಮರ ೨೦೦ಕ್ಕೆ ಗ||೩ ಮೆಣಸು

ಹಿಂಭಾಗ

25. ಪಡಿ ಷಕೆ ೧೧|| ಯೇಲಕಿಪಡಿ ಷಕೆ ೧೧|| ಅತ್ತುಗ ೧೧|| ನಷ್ಟದಿಂ . . ನ್ತ
26. ಇದ ನಷ್ಟದಿಂದ ಮರ ಷಂಕೆ ಗ ೧೧|| ಉಭಯಂಗ ೨೧|| ಹೊಸ್ತಾ
27. ಗಿ ಆಗಾಮಿಮಾಡಿಕೊಂಬ ಹೆಚ್ಚಿಗೆಯಿಂದ ೧೨|| ಉಭಯಂಗ ೨||೧
28. ಉಭಯಂಗ ೧೧೧|| = ಹಂನೊಂದು ವರಹಂನು ಯಿಪಣಹಾಗೂ
29. ಬೇಳೆಯನ್ನಾಸ್ತಿ ಮಾನ್ಯದ ಯೆತ್ತುನಡೆ ೨ಯೆರಡು ಯೆತ್ತಿನ ಮಾನ್ಯಸಹಾಶಿ
30. ವಾರ್ಷಿಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೀಧೂಮಿಗೆನೆಟ್ಟ ಲಂಗಮುದ್ರೆ ಕಲ್ಲನೊಳಗು
31. ಶ್ವನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಶಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂ
32. ಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ಯೀಧೂಮಿಯಲ ಸಸ್ಯಾರಾಮ
33. ಮುಂತಾಗಿಯೇನು ಅಧಿಕಪಲವಾಹಂತೆ ಸಹಾ ಆಗುಮಾಡಿಕೊಂ
34. ಡು ಮಾನ್ಯದಯೆತ್ತು ನಡೆ ೨ ರಮೇಲೆ ಅಡಕೆ ಮೆಣನು ಝರಿಪಟ್ಟಿಕ
35. ಪಾಡ ಮುಂತಾದ ಘಡಿಸಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನಿಸು
36. ಅಕಿಠತರಾಗಿ ಉಪುಹುಳಿದಿದಳ ಬೂಸ ಯೆಂಣಿ ತ್ತಪ್ಪ ಬೇಳೆ ಬೆಲ್ಲ ಕಾ
37. ಯಿ ಕತ್ತ ಕಾಚು ಬೊಬರಿ ಜವಳಿ ಕಬುನ ಹೊಗೆಸೊಪ್ಪು ಉತ್ತತೆ ಖಜೂ
38. ರ ಯಿಂಗು ಜೀರಿಗೆ ಮೆಂಥ್ಯ ನೀರುಳಿ ಬೆಳುಳ್ಳ ಅರಿಸಿನ ಶುಂಟಿ ಮುಂತಾದ ಜಿನಿ
39. ಸನು ಹೇರಿಕೊಂಡು ವೀರಮಾಹೇಶ್ವರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾಕ್ಷ್ಯಸ್ಥಾಯಿ
40. ಗಳಾಗಿ ಸುಖದಿಂ ಮರಫರ್ಮವನಡೆಸಿಕೊಂಡು ಬಾಹದಂದು ಬರಸಿಕೊಟ್ಟ ಧರ್ಮ
41. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಳಶ್ಚ ದ್ಯುಧೂಮಿರಾಪೋಹುದಯ
42. ಂ ಯೆಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂದ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತ್ತಿ ನರಸ್ಯಗ್ರು
43. ತಂ ದಾನಪಾಲನಯೋರ್ಮದ್ಯ ದಾನಾಭೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ
44. ಮವಾಪೋತಿ ಪಾಲನಾದಚುತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂಪರದ
45. ತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಚಲಂಧವೇತ್ತು ಯೆತ್ರಯೋಗೀ
46. ಶ್ವರಃ ಕುರ್ಮಾತ್ ಸಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರತ್ಪವಸಂತಿ ತತ್ರತೀರ್ಥಾನಿ ಶರ್ವಾ
47. ಣಿ ಸತತಂ ಗುಹಾ ಹರಸ್ಯಪ್ರೀಣಿನಾರ್ಥಂತ್ಯ ಶಿವಭಕ್ತಾಯ ದೀಯಂತೆ ದಾ
48. ನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾಶಿ
49. ವ

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1630 of the Śâlivâhana era, the cyclic year Sarvajit, on the 5th lunar day of the bright half of Mâgha :—

For the charities of the *virakta-maṭha* built at Kaṣa by Bokkasada Sidda-basavaiya for Kuruvada Hâladêvaru possessed of pure and righteous Śivâchâra, the illustrious Basappa Nâyaka, son of Chennammâji, lawful queen of Sômasêkhara Nâyaka, and grandson of Śivappa Nâyaka and great grandson of Siddappa Nâyaka, descended from Keladi Sadâśivarâya Nâyaka, *Eḍavamurâri*, *kôṭekôlîhala*, establisher of the Viśuddha-vaidikâdvaita-siddhânta, and devoted to Śiva and gurus, got executed the following charter of the gift of land :—

As Mariyappa represented that there was no śâsana for the grant of land

made to this matt and that a śāsana should be got written for the same, the following has been executed in writing for the grant of land made:—

The village of Koṇegôḍu belonging to the village Samse in Kaḷasa-sīme has been granted for the charities of this matt. The income of the said village is 4 gadyâṇas and  $1\frac{1}{2}$  haṇas from the old *sidhâya* (fixed revenue), 2 gadyâṇas and  $\frac{3}{4}$  haṇa from *birāḍa*,  $\frac{1}{2}$  gadyâṇa and  $1\frac{1}{4}$  haṇa from *maḷavari*; total  $6\frac{1}{2}$  gadyâṇas and  $4\frac{1}{4}$  haṇas. Additional special taxes added to the income of the village:  $1\frac{1}{2}$  gadyâṇas and  $2\frac{1}{4}$  haṇas. The total income of this estate is  $8\frac{1}{2}$  gadyâṇas and  $1\frac{5}{8}$  haṇas. The old income of Pâla Koṇegôḍu is 2 gadyâṇas and  $3\frac{3}{4}$  haṇas. Details for this:—For the produce of 200 trees, 8 haṇas, for 5 *paḍis* of pepper  $1\frac{3}{4}$  haṇas, for 3 *paḍis* of cardamoms  $1\frac{1}{2}$  haṇas; total 1 gadyâṇa and  $1\frac{1}{4}$  haṇas. From *nashṭa* and *sthalāda-nashṭa*, for 300 trees 1 gadyâṇa and  $2\frac{1}{2}$  haṇas; total 2 gadyâṇas and  $3\frac{3}{4}$  haṇas. Increase of income due to new additions of land,  $2\frac{1}{4}$  haṇas. Total 2 gadyâṇas and 6 haṇas. Grand total 11 gadyâṇas and  $2\frac{5}{8}$  haṇas.

In addition to this landed estate, a *mānya* for 2 pack bullocks has been granted as an act of devotion to god Śiva.

As the above grant has been made by us, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them, the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities and also increase the produce of the land by growing new plants and setting up gardens.

You may also carry on the two pack-bullocks which have been exempted from customs duties articles such as rice, paddy, *ragi*, salt, tamarind, pulses, *būsa* (chaff on wheat?), oil, ghee, dhall, jaggery, cocoanuts, kâchu, dry cocoanut (copra), cloth, iron, tobacco, dates dry or fresh, asafoetida, cumin seed, fenugreek, onions, garlic, turmeric and ginger but you should not carry on them free of duties packages of heavy articles? (*gaḍasina-saraku*) such as arecanut, pepper, lace, etc. You may enjoy this grant in the succession of Śaiva priests (*Vīra-mâhêśvara*) for as long as the moon and sun endure and carry on the charities of your matt. Thus is the dharma-śāsana written.

The moon, sun, etc., know men's actions.

Between making a new gift and preserving one already made, preserving is better than making a gift. By taking away what another has given, one's own gift is rendered useless. Where a yôgiśvara worships Śiva-linga even once, Pârvati and Śaṇmukha, there all sacred waters (*tīrthâni*) dwell always. Whatever is given to a devotee of Śiva is an act of devotion to Śiva and is free from sin and is an essential aid to salvation.

Śrī Sadâśiva.

*Note.*

This registers the grant of a charter making a gift of lands to a Vīraśaiva matt at Kaḷasa in Mûḍagere Taluk by the Keḷadi king Basappa Nâyaka I (1697-1714)

son of Chennammâji. This matt is stated in the grant to have been constructed by Bokkasada Siddabasavaiya and some lands were made over to the matt apparently by the Keladi king but at the time no śâsana had been given. Now a śâsana was granted by the king at the instance of a person named Mariyappa to the priest of the matt named Hâladêvaru of Kurava.

The lands granted were situated in the hamlets Koṇegôḍu and Pâla Koṇegôḍu belonging to the village Samse in Kaḷasada-sîme and brought an annual revenue of 11 varahas, 2 haṇas, one hâga and bèle. In addition to the gift of lands the donee was allowed to carry certain articles of merchandise on two bullocks free of customs duties. The usual imprecatory verses and two verses glorifying the reward of making gifts to Śiva and his devotees are found at the end of the grant. The king's signature Śrî Sadâśiva concludes the grant.

The date of the grant is given as 5th lunar day of the bright half of Mâgha in the cyclic year Sarvajitu, Śaka year 1630 and is equivalent to January 16, 1708 A. D.

## MYSORE DISTRICT.

### MYSORE TALUK.

27

A sannad of Krishnarâja Oḍeyar III, dated 1822 A. D. brought by Pandit Nanjunḍârâdhya, Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿ ಪಂಡಿತ ನಂಜುಂಡಾರಾಧ್ಯರು ಹಾಜರಾದ ಸನ್ನದು.

ದೇವ ನಾಗರಾಕ್ಷರದ ಮೊಹರು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀ  
ಮತು || || ಮಹಿಶೂರು ಅಮೀಲ ನಂಜರಾಜ್ಯಕ್ಕೆ ಬರಶಿಕಳುಹಿ  
ದ ನಿರೂಪ ಆದಾಗಿ ಮಹಿಶೂರು ತಾಲೂಕು ದ್ಯಾವರಾಪುರದ ಮ  
ಠದ ಗುರುಶಾಂತಪ್ಪನವರಿಗೆ ಕಂಟರಾಯ ಹದಿನೈದು ಹಣದ ಭೂ  
ಮಿಯನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಯ  
ಧಿತ್ತು ನಾಗುವಳಿ ಭೂಮಿಯಲ್ಲಿ ಬೆದ್ದಲು ಭೂಮಿಯನ್ನು ಸರಕಾ  
ರದ ಪಾರದ ಭೂಮಿಯಲ್ಲಿ ಅಗಲ ಯವರು ಮಾಡಿ ಯಿರುವ ಕಂದಾಯದ ಭೂಮಿಯಲ್ಲಿ ಅಗಲ ಯಿದರಲ್ಲಿ ಯವರು ಕೇಳಿ  
ದ ಬಳಿಯ ಕಂಟರಾಯ ಹದಿನೈದು ಹಣದ ಭೂಮಿಯನ್ನು  
ಗೊತ್ತುಮಾಡಿ ಕೊಟ್ಟು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಅರಭ್ಯಾ ವ  
ರುಷಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾಸಂನದ ಪುಜಾಜು ಮಾಡದೆ ನಿರುಪಾ  
ಧಿಕದಲ್ಲಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯೀ  
ಭೂಮಿಗೆ ಲಿಂಗ ಮುದ್ರೆ ಶಿರಾ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಡುವುದು



ಯೀ ಸಂನದ ನಕಲು ತಾಲೂಕದ ಶಿರಸ್ತಾರದಪ್ಪರಕೆ ಬರಶಿ ಅಸ  
 ಲ ಸಂನದು ದ್ಯಾವಲಾಪುರದ ಮಠದ ಗುರುಶಾಂತಪ್ಪನವರ ವಶ  
 ಕೆ ಕೊಡುವದು ತಾರಿಕು ೨೬ನೆ ಮಾಹೆ ನವಂಬರ ಸ ೯ ೧೮೨೨ನೆ ಯಿಸ  
 ವಿ ಖತ್ತ ಪ್ರಸಂನ್ನೈಯ್ಯಮುನಪಿ ಹುಜೂರು ಕಂಟರಾಯಿ ಹದಿನೈದುವರ  
 ಕಾದ ಧೂಮೀ ಯಿನಾಮಾಗಿ ನಡಶಿ ಕೊಂಡು ಬರುವದು ಶ್ರೀಕೃಷ್ಣ

Note.

This sannad records the gift of lands of the annual revenue of 15 *kanṭhirāya haṇas* free of taxes made by the Mysore king Kṛishṇarāja Vaḍeyar III to Guru-śāntappa, head of the (Viraśaiva) matt at Dyāvalāpura village in Mysore Taluk. It is addressed to the Āmīl (Amildar) of Mysore (called in the sannad Mahiśūru-Tālōku) named Nanjarājaiya. The donee was permitted to select dry lands of the annual revenue of 15 haṇas either in the lands cultivated under Government management, or in the lands cultivated by the donee under *kandāyam* basis (*i.e.*, paying a certain rent each year). The grant was to commence from the year Chitrabhānu and in the land was set up a stone marked with linga.

The grant bears the usual Dēvanāgarī seal of Kṛishṇarāja Vaḍeyar III and the signature Śrī Kṛishṇa. It is dated 26th November 1822 A. D., Tuesday 12th lunar day of the bright half of Kārtika in the year Chitrabhānu.

## 28

In the city of Mysore, in the temple of Śāntiśvara-basti, on the brass-plated pedestal of the image of Sarvāhṇa-yaksha and Kūshmāṇḍi—yakshini.

Kannada language and characters.

ಮೈಸೂರು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಸರ್ವಾಹ್ಲಯಕ್ಷ — ಕೂಷ್ಮಾಂಡ ಯಕ್ಷಿಣಿಯರ ಪೀಠದ ಹಿತ್ತಾಳೆ  
 ತಗಡಿನಲ್ಲಿರುವ ಶಾಸನ.

1. ಮಹಿಸೂರ ದೇವಸ್ಥಾನದ ಶ್ರೀ ಸರ್ವಾಹ್ಲಯಕ್ಷೇಶ್ವರ
2. ಸ್ವಾಮಿಯವರ ಪೀಠ ಪ್ರಭಾವಳಿ ದನಿಕಾರ ಪದ್ಮಯ್ಯ
3. ನಮಗಮರಿನಾಗೈಯನಶಾವೆ || ೧ ||

Note.

This records the gift of the brass covering of the pedestal of the figure of Sarvāhṇa Yaksha in the above temple at Mahiśūr (Mysore) by a person named Marināgaiya, son of Danikāra Padmaia. The characters belong to the 19th century.

## 29

On a gong in the same Basti.

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಜಾಗಜೇಮೇಲೆ.

ಮಾ|| ಶ್ರೀ|| ಶಾ|| ಬೋ|| ಸಿರಸೈಯನ ತಮ್ಮ | ಪುಟ್ಟಯ್ಯನ ಸೇವೆ

*Note.*

This records the gift of the above gong by Putṭaiya, younger brother of Śirasaiya, retired shanbhog.

### 30

On the pedestal of the bronze image of Ananta-tīrthankara in the same Basti.  
Kannāḍa characters and Sanskrit language.

ಮೈಸೂರು ಸಂತೆಪೇಟೆ ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಕಂಚಿನ ಅನಂತೇಶ್ವರರ ಬೆಂಬದ ಪೀಠದ ಮೇಲೆ.

1. ಶ್ರೀಮತ್ಕಸ್ಯಪಗೋತ್ರಜೋ ಜಿನ ಪದಾಂಭೋಜೇಲಸಂಪ್ಪದಃ ಕ್ಷಾತ್ರಿಯೋತ್ತಮ ದೇವರಾಜನ್ಯಪತಿಃ ಸದ್ಗಮ್
2. ಪತ್ನಾಸಹ ಕೆಂಪಮ್ಮಣ್ಯಭಿಧಾನಯಾವ್ರತಯುಜಾಸ್ವರ್ಗಪ್ರದಂಕೃತ್ಪಾನಂತವ್ರತಂತದಾ
3. ರಚಿತವಾನ್ ಬಿಂಬಮುದೈತಚ್ಚುಭಂ || ಅಂಬುಧೀಂದ್ರಿಯಶ್ಯರೇಂದುಪ್ರಮಿತೇಸ್ತಿನಶಕಾಬ್ಧಕೇ |
4. ನಂದನೇವತ್ಸರೇಭಾದ್ರಮಾಸೇ ಶುಕ್ಲಾಷ್ಟಮಿತಿಥಾ | ಅನಂತನಾಥಬಿಂಬಸ್ಯ ಪ್ರತಿಷ್ಠಾಂ ಜಗ
5. ದುತರಾಂ | ಕಾರಯಾಮಾಸ ಪೂರ್ವೋಕ್ತದೇವರಾಜನ್ಯಪೋತ್ತಮಃ ||

*Transliteration.*

1. śrīmat-Kasyapa-gôtrajô Jinapadâmbhôje lasaṃ shaṭpadaḥ kshâtrîyôttama-Dêvarâjanripatiḥ saddharmma-
2. patnyâ saha Kempammanyabhidhanayâ vratayujâ svarggâpavargapradam kṛitvâ namtavratam tadâ
3. rachitavân bimbam mudaitach chhubham || âmbudhîndriya-śailêṃdū pramitêsmin Śakâbdakê |
4. Nandanê-vatsarê Bhâdramâsê suklâshṭami-tithau | Anantanâtha-bimbasya pratishṭhâṃ jaga-
5. d-utarâṃ kârayâmâsa pûrvôkta-Dêvarâja-nripôttamah ||

*Translation.*

King Dêvarâja, the best of the kshatriyas, born of Kâśyapagôtra, a bee shining at the lotus feet of Jina, and his good queen named Kempammanni, devoted to religious rites (*vratayuj*) performed Ananta-vrata, which leads to heaven and salvation and at the conclusion of the *vrata* caused this auspicious image to be made. In the year Nandana, in the Śaka year counted by seas, organs of sense, mountains and moon (1754), in the month Bhâdrapada, in the 8th day of the bright fortnight, the above king Dêvarâja got this image of Anantanâtha to be consecrated.

*Note.*

This records the observance of Anantavrata, which consists of the worship of the Jaina Tīrthankara named Anantanâtha with suitable fasts, etc., by Dêvarâja-nripati and his wife Kempammanni and the setting up of the metallic image of Anantanâtha in the Śāntiśvara-basti by him along with his wife Kempammanni.

Dêvarâja-nṛipati here referred to was a member of the Arasu community in Mysore. The date of the consecration corresponds to September 2, 1832 A. D., when Kṛishṇarâja Vadeyar III was the King of Mysore.

## 31

On two lamp stands (*dīpasthambha*) in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ಎರಡು ದೀಪಸ್ತಂಭಗಳಮೇಲೆ.

ಕೇವಲದ್ವೈಪ್ರಸಂಪ್ರಾಪ್ತೈಃ ಶ್ರೀಶಾಂತಿಸ್ವಾಮಿನೇರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷೇಂದ್ರಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ | ೧

*Note.*

This records that the above lamp-stands were presented to Śāntiśvara-basti by Dêvīrammaṇṇi, queen of Châmarâja for the attainment of perfect faith. Châmarâja here referred to is the Mysore King Châmarâja Vodeyar IX (1776-1796).

## 32

On four pots of the same Basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ನಾಲ್ಕು ಚೆಂಬುಗಳಮೇಲೆ.

ಮಹಿಷಾಪುರಶಾಂತೀಶಾಭಿಷೇಕಾಯನರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷೇಂದ್ರಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ

*Note.*

This records the gift of the four brass vessels (*chambu*) by the queen Dêvīrammaṇṇi of the previous record for the *abhishêka* (bathing) of Śāntiśa of Mahishâpura who is the same as the god Śāntinâtha in Mysore.

## 33

On the brass covering of the Gandhakutī panel in the doorway of the garbhagriha in the same basti.

Kannada language and characters.

ಅದೇ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಲಲ್ಲಿರುವ ಗಂಧಕುಟಿ ಹಿತ್ತಾಳೆ ತಗದಿನಮೇಲೆ.

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೭೩೬ನೆ ಭಾವಸಂ | ಅಶ್ವೀಜ ಶುದ್ಧ ೧೮ ಶ್ರೀ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಗಂಧಕುಟಿಯು ಧನಿಕಾರ ಪದ್ಮೈಯನ ಪುತ್ರ ನಾಗೈಯನ ಸೇವತಗಡು ೩೯ ||

*Note.*

This records that the brass-covered doorway (*gandhakutī*) was the gift of a person named Nâgaiya, son of Dhanikâra Padmaiya. The weight of the metallic

plate is given as 39½ (seers). The date of the gift is given as S' 1736 Bhâva sam. Âsv. śu 1 corresponding to October 14, 1814 A. D.

## 34

On the brass covered door of the sukhanaśi in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿ ಬಾಗಿಲ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

ಶ್ರೀಮಚ್ಛಾಂತಿಜಿನೇಂದ್ರಸ್ಯ ಪಂಚಕಲ್ಯಾಣಸಂಪದಃ | ಶ್ರೀಯಾ ಮೇರುಜಿನಾಗಾರಂ ಹನತಶ್ಚೈಕೈವೇಶ್ವನಃ | ೧ |

ಪರಾರ್ಥೈರಚನೋಪೇತಂ ಕವಾಟಮಿದಮದ್ಭುತಂ | ಕಾರಯಾಮಾಸ ನದ್ಧ

ಎರಡನೆಯ ಬಾಗಿಲಮೇಲೆ

ಕ್ವಾಶ್ರವಕೋಚೈನಮಾರ್ಗತಃ || ೨ || ನಾಗನಾಮಾಪಿತುಃ ಸ್ವಸ್ಯ ಮರಿನಾಗಾಕ್ಷಯಸ್ಯಚ | ಧನಿಕಾರಪದಾಡ್ಯ  
ಸ್ಯಸ್ವಮೋಕ್ಷಸುಖಲಬ್ಧಯೇ || ೩ ||

*Transliteration.*

śrīmach-Chhānti-Jinēndrasya pañcha-kalyāṇa-sampadaḥ |

śrīyā Mērujinā-gāraṁ hasataśchaikyā-vêṣṇanaḥ | ೧ |

parārddhya-rachanôpêtam kavâṭam idam adbhutam |

kārayāmāsa sadbhaktyā Śrāvako Jainamârggataḥ || ೨ ||

Nāga-nāmā pituḥ svasya Marīnāgā-hvayasya cha |

dhanikāra-padâḍhya-sya svarmôksha-sukhalabdhayê || ೩ ||

*Translation.*

A person named Nāga, who is a Śrāvaka, according to the Jaina path, got constructed with righteous devotion, for the attainment of the bliss of *môksha* (liberation) to his father Nāga called also Marīnāga and holding the position of *dhanikāra* this wonderful doorway excellently prepared for this mansion of Śānti Jinendra who has attained five *kalyāṇas* which laughs at the Mērujināgāra by its beauty.

*Note.*

This records the construction of the above doorway by Nāga of the previous record. No date is given here but evidently it seems to be of the same date as the previous number *viz.*, 1814.

## 35

At the Royal palace in the Mysore City, on the umbrella of the throne  
(Simhāsana).

Kannada characters and Sanskrit language.

ಮೈಸೂರು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಿಂಹಾಸನದ ಛತ್ರಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ ಚಾಮುಂಡಾ ಕೃಪಾಲಬ್ಧ ಶಾಶ್ವತೈಶ್ವರ್ಯಭಾಸ್ವರ |

ಕರ್ಣಾಟಪೃಥ್ವೀ ನಾಮ್ರಾಜ್ಯರತ್ನಸಿಂಹಾಸನೇಶ್ವರ ||೧||

ಯಾದವಾನ್ವಯದುಗ್ಧಾಬ್ಧಿಶರದ್ರಾಕಾಸುಧಾಕರ |  
 ಶ್ರೀಚಾಮರಾಜತನುಜ ಶ್ರೀಕೃಷ್ಣಧರಣೀಶ್ವರ || ೨ ||  
 ಕುಲಕ್ರಮಾಗತಂ ರಮ್ಯಂ ಭದ್ರಪೀಠಮುಪೇಯುಷಃ |  
 ಕೌತೂಹಲಾನಿ ಲೋಕಾನಾಂ ದೋಗ್ಧಿ ಭತ್ರಮಿದಂ ತವ || ೩ ||  
 ತ್ವದ್ಯಶೋವಿಮಲೇಂದು ಶ್ರೀಜಾತಾಭಿಭವಶಂಕಿತಃ |  
 ಏಷ ರಾಕಾಸುಧಾಂಶುಸ್ತ್ವಾಂ ಭತ್ರವ್ಯಾಜೇನ ಸೇವತೇ || ೪ ||  
 ತ್ವದಾಶ್ರಯಮಹಿಮಾಸೌ ನೃಕೃತ್ಯ ತಪನತ್ವಿಷಂ |  
 ಸದಾಕುವಲಯಾನಂದಮಾಧತ್ತೇ ಭತ್ರಚಂದ್ರಮಾಃ || ೫ ||  
 ಬ್ರಹ್ಮಾ ವಿಷ್ಣುರ್ಮಹೇಶಶ್ಚ ಸ್ವಸ್ತಶಕ್ತಿ ಸಮನ್ವಿತಾಃ |  
 ರತ್ನಸಿಂಹಾಸನಾರೂಢಂ ರಕ್ಷಂತು ತ್ವಾಮರ್ಹಶಂ || ೬ ||  
 ವಾಣೀವಾಗೈಶ್ಚಿಖರೀಂ ದದ್ಯಾಲ್ಲಕ್ಷ್ಮೀಸ್ತಂಪದಮೂರ್ಜಿತಾಂ |  
 ಮಂಗಲಾನಿ ಸದಾ ದದ್ಯಾಧ್ಯವತೇ ಸರ್ವಮಂಗಲಾ || ೭ ||  
 ತ್ರಯಸ್ತ್ರಿಂಶತ್ಕೋಟಿಸಂಖ್ಯಾ ಯೇ ದೇವಾಸ್ತ್ರಿದಿವ್ಯಕಸಃ |  
 ಭದ್ರಪೀಠೇ ಸುಖಾಸೀನಂ ರಕ್ಷಂತು ತ್ವಾಂ ಸಮಂತತಃ || ೮ ||  
 ವಿಶ್ವೇದೇವಾಶ್ಚ ವಸವೋ ರುದ್ರಾದಿತ್ಯಗಣಾಸ್ತಥಾ |  
 ಭದ್ರಾಸನೇ ಸಮಾಸೀನಮವಂತು ತ್ವಾಮರ್ಹಶಂ || ೯ ||  
 ಪ್ರತಾಪಂ ತವ ಪುಷ್ಣಾತು ಲೋಕಚಕ್ಷುರ್ಗಭಿಪ್ರಮಾನ್ |  
 ನಿರ್ಮಲಾಂ ಚಂದ್ರಮಾಃ ಕೀರ್ತಿಂ ಮಂಗಲಾನಿ ಮಹೀಸುತಃ || ೧೦ ||  
 ಸೌಮ್ಯತಾಮಿಂದುಜೋ ದದ್ಯಾತ್ಪ್ರಾಜ್ಞತ್ವಂ ಸುರದೇಶಿಕಃ |  
 ಸುನೀತಿಂ ಕವಿರಾದದ್ಯಾತ್ಸುಖಂ ಶನಿರನುತ್ತಮಂ || ೧೧ ||  
 ರಾಕುರ್ಬಾಹುಬಲಂ ದದ್ಯಾತ್ಕೇತುಸ್ತವ ಕುಲೋನ್ನತಿಂ ||  
 ಸರ್ವೇಗ್ರಹಾಸ್ಸನಕ್ಷತ್ರಾಃ ಸುಪ್ರಸನ್ನಾ ಭವಂತು ತೇ || ೧೨ ||  
 ದುರ್ಗಾದೇವೀ ಗಣೇಶಶ್ಚ ಕ್ಷೇತ್ರಪಾರೋಭಯಂಕರಃ ||  
 ವಾಸ್ತೋಷ್ವತಿಃ ಪ್ರಸನ್ನಾತ್ಮಾ ಸರ್ವೇ ರಕ್ಷಂತು ಸರ್ವತಃ || ೧೩ ||  
 ಲೋಕಪಾಲಾ ಮಹಾತ್ಮಾನಃ ಸ್ವಾಂಸ್ವಾಂ ದಿತಮುಪಾಶ್ರಿತಾಃ |  
 ರಕ್ಷಂತು ತ್ವಾಂ ಸದಾ ಸರ್ವೇ ಭದ್ರಪೀಠಾಧಿರೋಹಿಣಿ || ೧೪ ||  
 ಐರಾವತಂ ಸಮಾಸ್ಥಾಯ ವಜ್ರಹಸ್ತಃ ಪುರಂದರಃ |  
 ತನೋತು ಸಂಪದಾಮೃದ್ಧಿಂ ತವ ರಾಜ್ಯಂ ಪ್ರಶಾಸತಃ || ೧೫ ||  
 ಮೇಷಾರೂಢಃ ಸಪ್ತಹಸ್ತಃ ಸ್ತುಕ್ಸ್ವಾವಾದ್ಯಾಯುಧೋನಲಃ |  
 ತೇಜಸ್ವಿತಾಂ ಪ್ರದದ್ಯಾತ್ತೇ ಸಿಂಹಪೀಠಾಧಿರೋಹಿಣಿ || ೧೬ ||  
 ದಂಡಾದಿಕಾಯುಧೋಪೇಷೋ ಮಹಿಷೋಪರಿಸಂಸ್ಥಿತಃ |  
 ಧರ್ಮರಾಜಃ ಪ್ರಸನ್ನಸ್ತೇ ದದ್ಯಾಧ್ಧರ್ಮೇ ಮತಿಂ ಸ್ಥಿರಾಂ || ೧೭ ||  
 ನರಾರೂಢೋ ಗದಾಪಾಣಿಯಾತುಧಾನಗಣೇಶ್ವರಃ |  
 ದುಷ್ಟಗ್ರಹಭಯಂ ಭಿದ್ಯಾತ್ತವ ಪೃಥ್ವೀಂ ಪ್ರಶಾಸತಃ || ೧೮ ||  
 ಪ್ರಚೇತಾ ನಕ್ರಮಾರೂಢಃ ಪಾಶಾದ್ಯಾಯುಧಸಂಯುತಃ |  
 ದದ್ಯಾತ್ಪ್ರಸನ್ನಚಿತ್ತತ್ವಂ ಶ್ರಚಿತ್ವಂಚ ಸದಾ ತವ || ೧೯ ||  
 ಬಿಭ್ರಚ್ಛೂರ್ಪಂ ಮೃಗಾರೂಢಃ ಪ್ರಾಣಾನಾಮಾಶ್ವರೋಮರುತ್ ||  
 ಆರೋಗ್ಯಂ ಬಲಸಂಪತ್ತಿಂ ದದ್ಯಾತ್ತವ ನಿರಂತರಂ || ೨೦ ||  
 ಅಶ್ವಾರೂಢಃ ಖಡ್ಗಹಸ್ತೋ ರಾಜರಾಜೋ ಮಹಾಯಶಾಃ ||  
 ದದ್ಯಾಧ್ಧರ್ಮಮುಕ್ತಯ್ಯಾಂ ತ್ಯಾಗೇ ಸತ್ಯಪಿ ಭೂರಿತಃ || ೨೧ ||

ತುಂಗಂ ಪುಂಗವಮಾರೂಢಃ ಶೂರಾದ್ಯಾಯುಧಜಾಲಧೃತ್ ||  
 ದೇವದೇವೋ ಮಹೇಶಾನೋ ದದ್ಯಾದಾಯುಷ್ಯಮೂರ್ಜಿತಂ || ೨೨ ||  
 ದಿಲೀಪಸ್ವಗರೋ ರಾಮೋ ಹರಿಶ್ಚಂದ್ರೋನೃಪತಥಾ ||  
 ಯಂ ಧರ್ಮವಃಸ್ವವರ್ತಂತ ತಂ ಧರ್ಮಮನುಪಾಲಯ || ೨೩ ||  
 ಭಕ್ತಭಾಯಾಮನೋಹಾರಿ ಭದ್ರಾಸನಮುಪೇಯುಷಃ ||  
 ನಿತ್ಯಂ ತೇ ದೇವಪ್ರಾಣಾಂ ಭವಂತ್ಯೇತಾ ಮಹಾಶಿಷಃ || ೨೪ ||

*Transliteration.*

śrī Chāmumḍā-kripā-labdha-śâsvataisvarya-bhâsvara |  
 Karṇâta-prithvî-sâmrâjya-ratnasimhâsanêśvara || 1 ||  
 Yâdavânvaya-dugdhâbdhi-sarad-râkâsudhâkara |  
 śrī Châmarâja-tanuja Śrī Kṛishṇadharanîśvara || 2 ||  
 kulakramâgatam ramyaṁ bhadrapîṭham upêyushah |  
 kautûhalâni lôkânâṁ dôgdhi chhatram idam tava || 3 ||  
 tvad-yaśô-vimalêṁdu-śrî-jâtâbbhibhavaśamkitah |  
 êsha râkâsudhâmśus tvâm chhatra-vyâjêṇa sêvatê || 4 ||  
 tvaḍ-âśraya-mahimnâsau nyakkṛitya tapana-tvisham |  
 sadâ kuvalayânamdamâdhattê chhatra-chamḍramâḥ || 5 ||  
 Brahmâ Vishṇur Mahêśâścha sva-sva-śakti-samanvitâḥ |  
 ratna-simhâsanârûdham rakshamtu tvâm aharnîsam || 6 ||  
 vâṇî vâgvaikharim dadyât Lakshmiś sampadam ûrjitâm |  
 maṁgalâni sadâ dadyâd bhavatê Sarvamangalâ || 7 ||  
 trayastrimśat-kôṭi-samkhyâ yê dêvâs tri-divaukasah |  
 bhadrapîṭhê sukhâśinam rakshamtu tvâm samamtataḥ || 8 ||  
 Viśvêdêvâś cha Vasavô Rudrâdityagaṇâś tathâ |  
 bhadrâsane samâśinam avamtu tvâm aharnîsam || 9 ||  
 pratâpam tava pushṇātu lôkachakshur Gabhastimân |  
 nirmalâm Chamḍramâḥ kirtim maṁgalâni Mahîsutaḥ || 10 ||  
 saumyatâm Imdujô dadyât prâjñatvam Suradêśikah |  
 sunîtim Kavir âdadyât sukham Śaniranuttamam || 11 ||  
 Râhur bâhubalam dadyât Kêtus tava kulônnatim |  
 sarvê grahâś sanakshatrâḥ suprasannâ bhavamtu tê || 12 ||  
 Durgâdêvî Gaṇêśâś cha Kshêtrapâlô bhayamkaraḥ |  
 vâstôshpatih prasannâtmâ sarvê rakhamtu sarvataḥ || 13 ||  
 lôkapâlâ mahâtmânah svâm svâm diśam upâśritâḥ |  
 rakshamtu tvâm sadâ sarve bhadra-pîṭhâdhirôhinam || 14 ||  
 Airâvatam samâsthâya vajrahastah Puraṇḍarah |  
 tanôtu sampadâm riddhim tava râjyam prasâsataḥ || 15 ||  
 mêshârûdhaḥ saptahastah sruk-sruvâdyâ-yudhô nalah |  
 têjasvitam pradadyât tê simhapîṭhâdhi-rôhinah || 16 ||

damḍādikāyudhōpêtô mahishōpari sam-sthitah †  
 Dharmarājah prasannas te dadyād dharmē matim sthirām ॥ 17 ॥  
 narârûḍhō gadāpānir yātudhāna-gaṇēśvarah †  
 duṣṭa-graha-bhayam cchimdiyāt tava prithvīm praśāsatah ॥ 18 ॥  
 Prachêtâ nakram ârûḍhah pâśādyāyudha-samyutah †  
 dadyāt prasanna-chittattvam śuchitvam cha sadâ tava ॥ 19 ॥  
 bibhrachchhûrpam mṛigârûḍhah prâṇânām îśvarô Marut †  
 ârōgyam balasampattim dadyāt tava niramtaram ॥ 20 ॥  
 aśvârûḍhah khadga-hastô Râjarâjô mahāyaśâh †  
 dadyād dhanarddhim akshayyām tyâgē satyapi bhûriśah ॥ 21 ॥  
 tuṅgam puṁgavam ârûḍhah śûlādyāyudha-jâla-bhṛit †  
 dēvadēvô Mahēśânô dadyād āyushyam ūrjitam ॥ 22 ॥  
 Dilipas Sagarô Râmô Hariṣchandrô Nalas tathâ †  
 yam dharmam anvavartanta tam dharmam anupâlaya ॥ 23 ॥  
 chhatra-chhâyâ-manôhâri-bhadrâsanam upēyushah †  
 nityam tē dēva viprāṇam bhavamt vêtâ mahâśishah ॥ 24 ॥

*Translation.*

O king Śrî Kṛishṇa, son of Śrî Châmaraja shining on account of everlasting wealth obtained by the favour of Śrî Châmuṇḍâ, Lord of the jewelled throne of the kingdom of Karnâṭa, the full moon of the autumn (śarad) to the Milky Ocean of the Yâdava family :—

This umbrella of you who own the auspicious seat (throne) which has come down to you in lineal succession and is beautiful, makes the people filled with wonder. Afraid of defeat by the spotless moon of your fame, the moon (of the full moon day) serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your support, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies). May Brahma, Vishṇu and Mahēśa together with their *śaktis* protect you day and night seated on the jewelled throne. May Vâṇi give you eloquence, Lakshminî great wealth and Sarvamangalâ, good fortune at all times. May the thirty-three crores of gods, the Viśvedēvas, the Vasus, Rudras and the Âdityas protect you day and night seated on the throne. May Sûrya, the eye of the earth, increase your glory, the moon the spotless fame, Mangala good fortune, Budha loveliness (saumyatâ), Guru wisdom, Śukra statesmanship, Śani great happiness, Râhu strength of arm and Kêtu eminence in family (kulônmatî). May all the planets and stars be auspicious to you.

May Durgâdēvi, Gaṇēśa and the beneficent (*abhayankarah*) Kshêtrapâla and the propitious Vâstoshpati protect you on all sides. May all the great protectors of regions (lôkapâla) dwelling in their quarters constantly protect you seated on

the throne. May Indra, seated on Airāvata and bearing the thunderbolt increase the wealth of you that rule over the kingdom. May the seven-handed Agni, seated on the ram and holding *sruk*, *sruva* and other weapons give glory to you seated on the throne. May Dharmarāja seated on the buffalo and possessed of Daṇḍa and other weapons be favourable to you and give you an abiding love of Dharma. May Nairrita, the lord of the Yātudhānas, armed with the mace and seated on a man remove the fear of evil spirits to you who rule the earth. May Varuṇa seated on the crocodile and possessed of the noose and other weapons give you always peace of mind and purity. May Vāyu, seated on the antelope and bearing the winnow grant you health and strength at all times. May the famous Kubêra armed with the sword and seated on the horse give you treasure undiminished in spite of liberal benefactions (tyāga). May the great Īśāna, god of gods, seated on the big Bull and bearing the trident and other weapons, give you long life.

May you maintain the path of *dharma* followed by Dilīpa, Sagara, Rāma, Hariśchandra and Naḷa. May these blessings of gods and Brahmans always attend you seated on the beautiful throne under the shadow of the umbrella.

#### Note.

This inscription consisting of 24 *anushṭubh* verses in Sanskrit invoking blessings on Kṛishṇarāja Oḍeyar III is engraved on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace. No date is given. [See M. A. R. 1919, P. 44.]

#### 36

At the temple of Prasanna Venkaṭaramaṇasvāmi of Subrāyadāsa,  
on a slab above the doorway of the Ānjanēya shrine.

Kannada language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿರಾಸ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸುಬ್ರಾಯದಾಸರ ಶ್ರೀ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯವರ  
ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರಾಣದೇವರ ಗುಡಿ ಬಾಗಿಲವಾಡದ ಮೇಲ್ಗಡೆ ಗೋಡೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

(ಮರಾಠಿ ಮೋಡಿಯಲ್ಲಿ ದೊರೆಗಳ ರುಜು)

1. ಆಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರು || | ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸಮಸ್ತ ಬಿರುದಾವಳಿಸಮೇತವಾ
2. ಗಿಪ್ಪುಧೀನಾಮ್ರಾಜ್ಯಂಗಳೈಯುತ್ತಿರಲು ಶಾಲ್ಯವಾಹನಶಖವರುಷಂಗಳು ೧೭೫೦ನೆ ಸಂದವರ್ತ
3. ಮಾನವಾದ ದುರ್ಮುಕಿ ಸಂ | ದ ಅಶ್ವಿಜಶು ೫ ಲು ಸರ್ವವಿಷಯದಲ್ಲಿ ಸಂರಕ್ಷಕರಾದ ಸುಬರಾಯದಾ
4. ಸಪ್ತತಿನಾಮ ಗೋಪಾಲದಾಸನ್ನು ಯೀ ಕೃಷ್ಣವಿರಾನದ ಅಗ್ರಹಾರದಲ್ಲಿ ನಂನ ಹೆಸಗೆ ದಯಮಾಡಿದ ವೃತ್ತಿ
5. ಮನೆಯನ್ನು ಪ್ರಸನ್ನ ವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನ ಚಿತ್ರಮಂಟಪ ರಥತಟಾಕತೋಪುದೇವಸ್ತನದ ಯದೆ  
ರಿಗೆ ಅಗ್ರಹಾ
6. ರ ತಟಾಕದಮೇಲೆ ಪ್ರಾಣದೇವರು ದೇವಸ್ಥಾನ ೧ ಪ್ರಸನ್ನ ಪುಷ್ಕರಣಿ ಪ್ರಸನ್ನ ಪ್ರಾಣದೇವರು ರಾಮದೇವರು  
ದೇವಸ್ಥಾನ
7. ಪುತ್ಸವ ಮಂಟಪ ಸಂಧ್ಯಾಮಂಟಪ ಮುಂತಾದ್ದು ಆಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರಿಗೆ ಅವರಪುತ್ರಕಳತ್ರಅವರವಂ



8. ಶವಾರಂಪರ್ಯಾ ವಿಶಿಷ್ಟಧರ್ಮವೂ ಸೇರಬೇಕೆಂದು ನಮು ಅಂಜಂದರೈ ಶಿವಪ್ಪದಾಸರೈ ಸಂಮತಿ ಯಿಂದಾ ಮು
9. ಒದೆ ಪರಲೋಕ ಸಾಧನಾರ್ಥವಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಪೂರ್ವಕವಾಗಿ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರೈ ಮಾಡಿಸಿದ
10. ಧರ್ಮ ಯವರಸವಿಸ್ತಾರವು ಪ್ರಸನ್ನವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನದ ಶಿಲಾಸಾಧನದಲ್ಲದೆ ನೋಡರಾ
11. ಗಿ ತಿಳಿಯಬಂದಿತ್ತು ರುಜು ಶ್ರೀಕೃಷ್ಣ

*Transliteration.*

1. âlida mahâsvâmiyavaru || <sup>1</sup> ratnasimhâsanârûḍharâgi  
samasta birudâvali-samêtavâ-
2. gi pruthvisâmmrâjyam gaiyuttiralu Śâllivâhana Śakhavarushaṅgaḷu 1758  
ne samda varta-
3. mânavâda Durmuki sam || da Âśvija śu 5 lu sarvavishayadallu samrakshaka-  
râda Subarâyadâ-
4. sapratinâma Gôpâladâsannu yî Kṛishṇavilâsada agrahâradalli namna  
hesarige dayamâḍisida vṛiti
5. maneyamnu Prasanna Venkaṭeśadêvarru dēvastâna chitramamṭapa ratha  
taṭâka tōpu dēvastanada yedarige agrahâ-
6. ra taṭâkada mēle Prâṇadêvarru dēvastâna 1 Prasanna-pushkaraṇi Prasanna-  
Prâṇadêvarru Râmadêvarru dēvastâna
7. vutsava mamṭapa samdhyâmamṭapa mumtâddu âlida mahâsvâmiyavarri  
avara putra kaḷatra avara vam-
8. śapârampanyâ viśiṣṭa dharmavû sêrabêkemddu namma amṇamdaru  
Śinappadâsarru sammatiyimḍâ mum-
9. de paralôkasâdhanâarthavâgi śrî-Kṛishṇarpaṇa-pûrvakavâgi âlida mahâ-  
svâmiyavarru mâḍisida
10. dharma yivara savistâravu Prasanna Venkaṭeśa-dêvaru dēvastânada śilâ-  
sâdhanadallidhe nôḍalâ-
11. gi tiliyabamḍittu rruju śrî Kṛishṇa

*Translation.*

While His Highness the king with all his titles is ruling the earth seated on the jewelled throne . . . . .

On the 5th lunar day of the bright half of Âśvija in the year Durmukhi, 1758th year of the Śâlivâhana era, I, Subrâyadâsa surnamed Gôpaladâsa, protector in all respects (ellâvishayadallu samrakshakarâda) with the approval of my elder brother Śinappadâsa made a gift of the following works of charity including the vṛitti and house favoured to me in Kṛishṇa Vilâsa Agrahâra, the Prasanna Venkaṭeśâ image and the temple, the painted hall, the car, the tank, the grove, the agrahâra in front of the Prasanna Venkaṭeśâ temple, the Ânjanêya temple on the tank,

Prasanna-pushkarinī pond, Prasanna-Prāṇadēvaru, Rāmadēvaru temple, festival hall, Sandhyā-maṇṭapa, etc., to god for my spiritual welfare and the merit of the king and his family and descendants. All these charities owe their existence to the king. Details about this are found in the stone śâsana in the Prasanna Venkaṭêśvarasvâmi temple and can be learnt by seeing the same. Śrī Kṛishṇa.

*Note.*

This records briefly the charities made by Subrâ Yadâsa, a Mâdhva Brahman of Mysore and a dependant of the king Kṛishṇarâja Vadeyar III, king of Mysore. The fuller details of these charities are given in another record. The present record is dated S' 1758 Durmukhi sam. Âsv. Śu. 5, which is equivalent to October 15, 1836 A.D. [For the life of Subrâ Yadâsa, See M. A. R. 1919, P. 45.]

**37**

At the village Âlanahalli in the hobli of Mysore, on the doorway of the Manôranjana Mahal bungalow.

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಲನಹಳ್ಳಿ ಸಮೀಪದಲ್ಲಿರುವ ಮನೋರಂಜನ ಮಹಲಿನ  
ದಾಗಿಲ ಮೇಲೆ.

1. ಶ್ರೀರಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ
2. ಶಾಲಿವಾಹನಶಕ ೧೭೮೨ನೆ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರ
3. ದ ಅಶ್ವಿಜ ಶುದ್ಧ ೧೦ ಗುರುವಾರಕ್ಕೆ ಸರಿಯಾದ
4. ಸನ್ ೧೮೫೯ನೆ ಅಗಟೊಬರು ತಾರೀಕು ೬ ಲ್ಲೂ ಅಳಿದ
5. ಮಹಾಸ್ವಾಮಿಯವರ ಧರ್ಮಪತ್ನೀರಾದ ಸಮುಖ
6. ತೊಟ್ಟಿ ಸಂನಿಧಾನದ ಮುದ್ದು ಕೃಷ್ಣಾಜ್ಞಮಂಣಿ
7. ಯವರು ನಿರ್ಮಾಣ ಮಾಡಿದ ಧರ್ಮಧತ್ರದ ಬ
8. ಇಲಿ ಯಿರುವ ಖಾಸಾ ಮನೋರಂಜನ ಮಹಲು ।

*Transliteration.*

1. śrīrastu || svasti śrī vijayābhyudaya
2. Śālivāhana śaka 1782 ne Siddhārthi-saṁvatsara-
3. da Âśvīja śuddha 10 Guruvāraḥke sariyāda
4. san 1859 ne Agatōbaru tāriku 6 llū aḷida
5. mahāsvāmiyavara dharmapatnīrāda Samukha-
6. ttōṭṭi-saṁnidhānada Muddu-Kṛishṇājāṁṇaṇṇi-
7. yavaru nirmāṇamāḍiśida dharmachhatrada ba-
8. ḷiyiruva Khāsāmanôranjana mahalu !

*Translation.*

Good fortune. Be it well. In the year 1782 Siddhârthi of the auspicious Śâlivâhana era, on Thursday the 10 lunar day of the bright half of Āśvîja corresponding to 6th October 1859, this Manôranjana Mahal belonging to the Mahârâja (khâsa) was constructed near the choultry (dharma-chhattra) set up by Muddukrishnâjammanni of Samukhattotî, lawful wife of His Highness the Maharaja (*âlîda mahâsvâmiyavaru*).

*Note.*

This records the construction of the above royal mansion and a choultry adjacent to it by Muddukrishnâjammanni, queen of Krishnarâja Vadeyar III, king of Mysore. The record is dated 6th October 1859.

## 38

At the village Lingâmbudhi, in the same hobli of Mysore, on a slab set up in the wall of the *mukhamantapa* of the Mahâlingêśvara temple.

Kannada language and characters.

ಮೈಸೂರು ಹೋಬಳಿ ಲಿಂಗಾಂಬುಧಿ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ  
ಎಡ ಅಂಕಣದ ಗೋಡೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನ.

1. ಕೃಷ್ಣಭೂಪತಿ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷಂಗ
3. ಈ ೧೭೫೦ ಸಂದವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ನಾಮಸಂವತ್ಸರ
4. ದ ಚೇಷ್ಟೆ ಬ ೧೦ ಸ್ಥಿರವಾರ ಯೀ ಶುಭದಿವಸ ಕರ್ಕಾಟಕ ಲಗ್ನದಲ್ಲಿ ಶ್ರೀ
5. ಮನ್ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾ
6. ರಾಜವೀರನರಪತಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜವಡಯರವರ ಧರ್ಮಪತ್ನಿ
7. ಯರಾದ ಕೃಷ್ಣವಿಳಾಸದ ಲಿಂಗಾಜಂಪುಂಜಿ ಯವರು ಶ್ರೀ
8. ಚಾಮಂಡೇಶ್ವರಿ ಪ್ರೀತ್ಯರ್ಥಮಾಗಿ ಪ್ತ ಕಾರಸ್ವರ್ನಕಲಶಯುಕ್ತ ವಿಮಾ
9. ನಸಹಿತಮಾಗಿ ದೇವಾಲಯವಂ ನಿರ್ಮಿಸಿ ನಂಮು ಹೆಸರಿಸಿಂದ ಲಿಂ
10. ಗಾಂಬಾ ಸಮೇತವಾದ ಮಹಾಲಿಂಗೇಶ್ವರನೆಂಬ ಯೀಶ್ವರ ಪ್ರತಿ
11. ಪ್ತೆಯಂ ನೂಡಿ ಯೀ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಲಿಂಗಾಂ
12. ಬುಧಿ ಯಂಬ ನೂತನ ತಟಾಕವನ್ನು ಆರಾಮ ಸಮೇತಮಾಗಿ ಪ್ರ
13. ತಿಷ್ಠೆಯಂಗೈದು ಯೀ ದೇವರಿಗೆ ನಿತ್ಯಪಡಿತರ ದೀಪಾರಾಧನ ರಘೋತ್ಸ
14. ವಾದಿಗಳಿಗೆ ಯೀ ಕೆರೆ ಕೆಳಗಣ ಸರಕಾರದ ಹಿನ್ನೆ ಭೂಮಿಯ
15. ಲ್ಲಿ ಕಂಠೀರಾಯಿ ಯಿನ್ನೂರ ಏವತ್ತು ಪರಹಾದ ಭೂಮಿಯಂ
16. ನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವಂತೆ
17. ಕಸಬಾ ಮಹಿಶೂರು ತಾರೋಕಿಗೆ ನಂಮು ಆಳಿದ ಮಹಾಸ್ವಾಮಿ
18. ಯವರ ಬುದ್ಧಿ ನಿರೂಪ ವಂನು ಆಪ್ತನಿ ಮಾಡಿಶಿ ಕೊಟ್ಟುಯಿದೆ ||
19. ಮದ್ವಂಶಜಾಃ ಪರ ಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೀ ಭೂಮಿಪಾನ್ಸತತ

20. ಮುಷ್ಯಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ  
 21. ತ್ವಾದಪದ್ಧಯುಗಳಂ ಶರಣಾನಮಾಮಿ || ಶ್ರೀ ||  
 ಶ್ರೀರಾಮಾ

*Transliteration.*

1. Kṛishṇabhūpati
2. svasti śrī vijayābhyudaya Śālivāhana Śaka varshamga-
3. lu 1750 samda vartamānavādaḥ Sarvadhâri-nâma samvatsara-
4. da Jeshṭha ba 10 Sthiravâra yî subhadivasa Karkâṭaka-lagnadalli śrî-
5. man Mahîsûrapuravarâdhîśa śrîmad râjâdhirâja mahâ-
6. râja vira narapati śrî Kṛishṇarâjavadāyavarava dharmapatni-
7. yarâda Kṛishṇa Vilâsada Lingâjamaṇṇi-yavaru śrî-
8. Châmaṇḍêśvari-prîtyarthamâgi prakâra svarna-kalaśayukta-vimâ-
9. na-sahitamâgi dēvâlayavam nirmîśi namma hesarinimda Lim-
10. gâmbâsamêtamâda Mahâlingêśvaranemba Yîsvara-prati-
11. shṭheyam mâdi yî-dēvâlayakke dakshiṇa-bhâgadalli Lingâmb-
12. budhiyamba nûtana-taṭâkavannu ârâma samêtamâgi pra-
13. tishṭheyam gaidu yî-dēvarige nityapaḍitara dipârâdhana rathôtsa-
14. vâdigalige yî-kere-kelagaṇa sarakârada hisse bhûmiya-
15. lli Kaṇṭhîrâyi yimnûra aivattu varahâda bhûmiyam-
16. nnu nirupâdhika sarvamânyavâgi naḍasîkomḍu baruvamte
17. kasabâ Mahîsûru tâlôkige namma âlida mahâsvâmî-
18. yavara buddhinirûpavannu appaṇe mâdiśi koṭṭuyidhe ||
19. mad-vamśajâḥ para-mahîpati-vamśajâ vâ yê bhûmipâs satata-
20. m ujvala-dharma-chittâḥ | mad-dharmam êva satatam paripâlayanti ta-
21. tpâda-padma-yugaḷam śirasâ namâmi “ śrî ”

Śrî Râmâ

*Translation.*

Kṛishṇabhūpati.

Be it well. On Saturday, the 10th lunar day of the dark half of Jyêshṭha in the year Sarvadhâri being the year 1750 of the Śālivāhana era, during the Karkâṭaka-lagna, on this auspicious day, Lingâjamaṇṇi of Kṛishṇavilâsa, lawful wife of Śrî Kṛishṇarâja Vadēyar, lord of the excellent city of Mahîsûr, king of kings, mahârâja, heroic king, got constructed this temple with golden finial and vimâna and compound wall for the love of the goddess Châmaṇḍêśvari and set up a linga named Mahâlingêśvara with the goddess Lingâmbâ named after us, and also constructed a new tank to the south of the temple named Lingâmbudhi with a grove and in order to provide for the daily services, food offerings, and illumination directed the Mahîsûr Taluk (authorities) under the buddhi-nirûpa of our king to grant a plot of land below this tank belonging to the government and of the annual revenue of 250 Kaṇṭhîrâya varahas, free of imposts, to be respected by all. The kings, whether

they be my own descendants or descendants of other kings, who always protect my charities intent on dharma.—I bow to their lotus feet with my head.

Śrī Râma.

*Note.*

This records the construction of the above temple of Mahalingêśvara with the tank Lingâmbudhi close by and the grant of some land for the services in the temple by Lingâjammanî, a queen of Krishnarâja Vaḍeyar III, king of Mysore. The record is dated S' 1750 Sarvadhâri Jyêshṭha ba 10 Saturday corresponding to 7th June 1828.

### 39

At the village Chikkahallî in the hobli of Varuṇa, on a stone standing in the land of Kâlaiya.

Size : 3'-6" × 2'-6"

Kannaḍa language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ಚಿಕ್ಕಹಳ್ಳಿಯಲ್ಲಿ ಕುರಿ ಕಾಳಪ್ಪನ ಮಗ ಕಾಳೈಯ್ಯನ  
ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬೇಲಿ ಒತ್ತಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ವಾದಯ ಸಾಲೀವಾಹನಶಕ ವರಿ
2. ಪ ೧೪೫೭ ಸಂದ ವಿಜಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
3. ಬಹುಳ ೭ಲ್ಲು ಶ್ರೀಮತು ಮರುಪುರದ ರಂಗಯ . . .
4. ವರು ಚಿಂಗಹಬಾರುವರು ಕಾರೆಗನಹಳಿಯ ಶಾಂತಯ [ದೇ]
5. ವರಿಗೆ ಕೊಟ್ಟ ಶೋತ್ತಗುತ್ತಿಗೆಯ ಕಲ್ಲ ಪಟ್ಟಿಯ ಕ್ರಮ . . .
6. ನಂಮ ಮು . . ಪುರದ ಸ್ಥಳಕೆಸಲುವ ಬೂತಿಗಹಳಿಯ ಗ್ರಾಮದೊಳಗಾ
7. ಗಿ ಸಲುವ ಚಿಕ್ಕಹಳಿಯ ಗ್ರಾಮ ೧ ನೂ ನಿಮಗೆ ಶೋತ್ತ ಗುತ್ತಿಗೆ
8. ಯಾಗಿ ಕಲ್ಲನಟ್ಟು ಕೊಟ ಆ ಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯೊಳ
9. ಗಾದ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಅಣಿ ಅಚುಕಟ್ಟು ಕಾಡಾ
10. ರಂಥ ನೀರಾರಂಥ . . ಹೊಳ ಗೊಡೆ ಗುಯಲು ನಿಧಿ ನಿಕ್ಷೇ
11. ಪ ಜಲಪಾಶಾಣ ಅಕ್ಷಿಣಿ ಆಗಾಮಿ ನಿಧಿ ಸಾಧ್ಯಗಳೊಳಗಾದ ಏನುಂ
12. ಟಾದ ಸಕಲ ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿ ಅನುದವಿಸಿಕೊಂಡು ನೀಲುತೆ
13. ಟುವ ಶೋತ್ತ ಕಟ್ಟುಗುತ್ತಿಗೆ ಗ ೨೭ ಅಕ್ಷರದಲು ಯಿಪ್ಪತೇಳು ವರ
14. ಹನು ವರುಶವಂಥಕೆ ಈ ಕಂದಾಯ ಮಾರ್ಗದಲಿ ತೆತ್ತು ಬಾಕಿರಿ ಎಂ
15. ದು ನಾಲು ಬೂತಿಗಹಳಿಯ ಮಲ್ಲಯಗೊಡ ಉದಂಡಗೊಡ ಕಲಗೆ
16. ಪಗೊಡ ವೀರಪಗೊಡ ಬಯಗೊಡವರು ಸಹವಾಗಿ ನಾಲು ನಂಮ
17. ಸಮಂತಿಯಿಂದೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶೋತ್ತಿಯಕಲ್ಲ ಪಟ್ಟಿಸ [ವರ್]
18. ಮಾನ್ಯ ಪೂರ್ವವಾಗಿ ಯಂತಿ ಯಿದಕೆ ಅವನೊಬ್ಬ ಅಳುವಿದರೆ
19. ತಮ ತಂದೆ ತಾಣ ಗೋಲು ಬ್ರಾಹ್ಮರನು ಗಂಗೆಯ ತಡಿಯಲಿ ಕೊಂಡ ಪಾಪಕೆ
20. ಹೋಹರು

*Transliteration.*

1. svasti śrī jayādbudaya Śālivāhana śakavari-
2. sha 1457 saṁda Vijaya-saṁvatsarada Bhādrapada
3. baḥuḷa 7 llu śrīmatu Marupurada Raṁgaya....
4. varu Chīṁga-hebāruvaru Kāreganahāliya Śāntaya-
5. varige koṭṭa śōttaguttigeya kallapaṭṭiya krama....
6. naṁma Mu....purada-sthālake saluva Būtighahāliya grāmadolagā-
7. gi saluva Chikkahāliyagrāma 1 nū nimage śōtta-guttige-
8. yāgi kalla naṭṭu koṭa ā-grāmada chatussime-yōḷa-
9. gāda gadde beddalu tōṭa tuḍike aṇe achukaṭṭu kādā-
10. rāmbha nīrāraṁbha - - hola gūdeguyalu nidhi nikshē-
11. pa jalapāsāṇa akshiṇi āgāmi sidha sādhyagaḷoḷagāda ēnum-
12. ṭāda sakala-svāmyavanu āgumādi anubhavisikoṇḍu nīvu te-
13. ruva śōtta-kattuguttige ga 27 aksharadalu yippateḷuvara-
14. hanu varuśavandhake ī kandāya-mārgadali tettu bāhiri en-
15. du nāū Būtighahāliya Mallayagaḍa Udaṇḍa-gaḍa Halage-
16. pagauḍa Vīrapa-gaḍa Baya-gauḍanavaru saḥavāgi nāū naṁma
17. samāṁtiyimdoḍaṁbaṭṭu koṭṭa śōttiya kallapaṭṭi sa [rva]-
18. mānyapūrvavāgi yimti yidake āvanobba aḷupidare
19. taṁma taṁde tāi gōū brāhmaranu Gaṁgeya taḍiyali koṁḍa pāpake
20. hōharu

*Translation.*

Be it well. In the year 1457 of the auspicious Śālivāhana era, in the year Vijaya, on the 7th lunar day of the dark half of Bhādrapada, the illustrious Raṁgaya-varu, of Marupura and Chingahebāruva granted the following *kalla-paṭṭe* ('stone charter) of *śrōtra-guttage* given to Śāntaya (dē) varu of Kāreganahāli :—

As we granted the village of Chikkahāli situated within Būtighanahāli village belonging to our Mu .... purada-sthala as śrōtra-guttage after setting up a stone (śāsana) therein, you may enjoy all the rights of possession within the four boundaries of the said village including rice lands, dry lands, gardens, small gardens (tuḍike), embankments, area of land under irrigation by tank (achchukaṭṭu), lands depending on rain, lands artificially irrigated, crops stacked or reaped, treasure hidden or on the surface, water springs, minerals, imperishables, futures, ready rights and possibilities, and pay every year 27 varahas as *śrōtra-guttage* (fixed rent payable for a land granted to a priest) as *kandāyam* every year. To this effect we have granted this *śrōtriya-kalla-paṭṭe-mānya* (stone charter given to a priest) with our full approval and the consent of Mallayagaḍa, Udaṇḍagaḍa, Halagepagauḍa, Vīrapagaḍa, and Bayagaḍa of Būtighāli. Whoever violates this will be guilty of the sin of killing their parents, cows and Brahmans on the banks of the Ganges.

Note.

This records the grant of the village Chikkahalli, a hamlet of Bûtigahalli, by the gaúdas of Bûtigahalli to a person named Sântayadêvaru of Kâraganahalli. The name of the donee indicates that he was a Virasaiva priest. Kâraganahalli is a deserted village in the Mysore Taluk. Bûtigahalli and Chikkahalli are also villages in the same Taluk. The date corresponds to 10th September 1533 A. D. taking Vijaya S' 1455.

#### 40

At the village Varuṇa in the hobli of Varuṇa on the third vīragal (Mysore Taluk No. 43 revised).

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ವರುಣದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು (ಮೈಸೂರು ತಾಲ್ಲೂಕು ನಂಬರು 43 ತಿದ್ದುಪಾಡು).

- |                                    |   |
|------------------------------------|---|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗೊಗ್ಗಿಯ ಮನೆ ಮಗತಿ   | 3. ದೊಳೆನಿಲೆ ಎದೆವರಿಗೂರ ಮನೆವ [ಲ] ಸತ್ತಂ ಇಕ್ಕರ್ |
| 2. ದೋಚಿಗಧಮ್ಮ ಸೆಟ್ಟಿಲುತ್ತವಗ್ಗಂಕ್ರ ? | 4. ಣ್ಣುಗನೀಮ್ಮ ಣ್ಣುಮಿನ್ನಪುಪುಮಂ ದುಗ್ಗಬಿಟ್ಟ    |

Translation.

Be it well. Bôchiga Dharmasetti, the house servant of Goggi, died when he stood in front of Uttavagaḷḷa and Edevari attacked the village. Dugga granted 2 kaṇḍugas of wet land ?

Note.

This and the following two numbers contain inscriptions on vīragals at Varuṇa. The present record is the revised version of the E. C. III Mysore Taluk No. 43. The word *manevagati* means a house servant (See M.A.R. 1916, P. 47). Goggi, the donor of this record has been given in another record (Mysore Taluk 37) the titles, obtainer of the band of five chief instruments, *mahāsāmanta* and possessor of the Original Boar for his crest. Dugga or Durga has also been given the same titles and also the title, born in the Châlukya family, etc. (Mysore Taluk 36). Apparently those two were Châlukya chiefs. It is difficult to say who Uttamagaḷḷa was. A chief Uttamagaḷḷa is met with in P. 129, M. A. R. 1935 as the ruler of Varahâṭaka and son of Avaniyamma, a Châlukya chief. Edevari was apparently the name of some warrior who was attached to the Châlukya chief. The period of the Vīragals has been fixed at about 900 A. D. on the basis of their paleography (M. A. R. 1916 P. 47).

#### 41

At the village Varuṇa in the hobli of Varuṇa, on the 6th Vīrakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- |            |           |          |        |         |        |
|------------|-----------|----------|--------|---------|--------|
| 1. ಸ್ವಸ್ತಿ | 2. ಶ್ರೀಗೊ | 3. ಗ್ಗಿಯ | 4. ಮನೆ | 5. ಮಗತಿ | 6. ಸಂಗ |
|------------|-----------|----------|--------|---------|--------|

7. ವಜ್ರಯ 8. ಮೇಗೇವ 9. ಡಸತ್ತಿಗ 10. ನೋಟ 11. . . . . ಣ್ಣ  
12. . . . . 13. . . . . 14. ಅದದುಮದುಗ್ಗ 15. . . . .

*Translation.*

Be it well. The house-servant of Goggi or some one (Vada Sattiga?) attacking Sangavaḷli fought and died. Dugga.....

*Note.*

This records the death of another house-servant of Goggi in battle and some grant made by Dugga in his memory. The village Sangavaḷli is mentioned as the place attacked (M. A. R. 1916 P. 47).

**42**

At the same place, on the 7th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7ನೆಯ ವೀರಗಲ್ಲು.

- |                              |                              |
|------------------------------|------------------------------|
| 1. ಶ್ರೀಸತ್ಯಯುನಾಳೆ ದಡಿಗವಟಿಯ   | 3. ಸೆಡೆಯರ್ವಾಕನ ಕಾಳೆಗದೊಳಸತ್ತಂ |
| 2. ಮಸಿಕಲ್ಲಗಾವುಂಡನಮಗಂ ಮಟ್ಟಿಗಂ |                              |

*Translation.*

When Satyaya was ruling, Maṭṭiga son of Masikalla-gāvunḍa of Daḍigavaḷli died in the battle of Sedeyal? Nāka.

*Note.*

This is also similar to the previous viragal grants. Daḍigavaḷli also known as Daḍigavāḍi, appears to have been in the west of the Bangalore District and it is mentioned as one of the provinces conquered by the Chōḷa king Rājaraḷa. (See also M. A. R. 1916, P. 47.)

NANJANGUD TALUK.

**43**

At the village Nanjangūḍ in the hobli of Nanjangūḍ on a slab in the ceiling of a maṇṭapa in the Tirthaghaṭṭa (Nanjangūḍ Taluk 19 Revised).

Kannada language and characters.

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ತೀರ್ಥಘಟ್ಟದ ಮಂಟಪದ ಮೇಲ್ಭಾಗದ 2ನೆಯ ಅಂಕಣದ ಕಲ್ಲಿನಲ್ಲಿ  
ನಂಜನಗೂಡು 19ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂ
2. ದ್ರ ಚಾಮರ ಚಾ]ರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂ
3. ಥ ಮೂ[ಲಸ್ತಂಧಾ . ]ಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ



4. ಯಾ [ಭೃದಯಶಾಲಿ] ವಾಹನಶಕ ವರಿಷ್ಠ ೧೪೩೬
5. ಸಂದ [ಭಾವನಾಮ] ಸಂವತ್ಸರದ ಶ್ರಾವಣ
6. ಶುಭ . . . . . ಸುತ್ತೂರ ಸಿಂಹಾಸನ
7. [ದ ಪಟ್ಟದ ಭ]ಂಡಾರಿ ಬಸವಪ್ಪ
8. ಒಡೆಯ [ರವರು] . . ಸಂಗಮೇಶ್ವರದ
9. ಲಿ ತಂ . . . . .
10. ಯಾ . . . . . ತಂದರೆ ತಮಕಾರ್ಯ
11. ಕೆ . . . . . [ಕೊ]ತ್ತಾಗಾಲದ ಸ್ಥಳದಲ್ಲ ತಮ
12. ಗೆ ಲೆಕ . . . . . ಗಿ ಯಾಗಿ ನಡೆದು ಬಾಹ
13. ಸಿಂಡನೇಳಿ ಗ್ರಾಮ ಅದಕೆ ಸಲುವ ಸರ್ವ್ವ ಸ್ವಾಮ್ಯ
14. ಸಹ ಯೆತಿಗ ಮುಳೂರಸ್ತಳದ ಚೀಲಹಳಿಯ
15. ಲೂ ಸಂಗಮೇಶ್ವರ ದೇವರಲ್ಲಿ ವಾಸವಾಗಿ ಯಿಹ
16. ಸಿರಿಗಿರಿ ಒಡೆಯರಿಗೆ ಅರ್ಧಭಾಗ ಕಳದು ಉ
17. ಳಿದ ಅರ್ಧಭಾಗ ಅದಕೆ ಸಲುವ ಸರ್ವ್ವ ಸಾಂ
18. ಮೈಸಹ ಸಂಗಮೇಶ್ವರ ದೇವರ ಬಡ [ಗ] ರಾಗಿಯರ್ಧ
19. ಭಾಗಿನ [ ] ದಿಂಪಡುವರಾಗಿಯಿದ ಪುಷ್ಪ
20. ದ ತೋಟ . . . . . ಹಳಿಲಿ ನಮ [ಗೆ] ನಡೆದ ಬಾಹಗ
21. ದೆಖಂ . . . . . ಸಂಗಮೇಶ್ವರ ದೇವರಿಗೆ ಬಸ
22. ವಪ್ಪ . . . . . ಸಮರ್ಪ್ಪಿ [ಸಿ] ದರು ಯೀಗ್ರಾ
23. ಮಗ . . . . . ನೂ ನಜಲುಗೂಡ ನಂ
24. ದೆರ . . . . . ಅಗಸ್ತ್ಯನಾಥಗಳೂ . . .
25. ಂಮ . . . . . ಕೊಂಡು ಸಂಗಮೇಶ್ವರ
26. ದೇವ . . . . . ಕಾರ್ಯವನೂ ತಂಮ ಪು
27. ತ್ರಪ . . . . . ಯಾಗಿ ಹುಟದ ಅ
28. ದಕ್ಕೆ . . . . . ಆಚಂದ್ರಾರ್ಕ್ಯವಾಗಿ ಮಾ
29. ಡಿಕೊಂ . . . . . ಸಂಗಮೇಶ್ವರ ದೇವರ ದೇವ್ಯ
30. ಕೆ ಸಿರಿಗಿರಿ ಒಡೆಯರು ಆಲ್ಲದ ಮಹತ್ತು ಕರ್ತರು
31. ಯದಕೆ ತಪಿದವರು ಗಂಗೆ ತಡಿಯಲಿ ಕಪಿ
32. ಲೆನು ಬ್ರಾಹ್ಮಣನ ಕೊಂದಪಾಪಕೆ ಹೋಹರು ||
33. ಸದತಂಪರದತಂವಾಯೋ ಹರತವಸುಂಧರಾ
34. ಪಷ್ಪಿರ್ವ ರುಪ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೆಕ್ರಿಮಿ

*Note.*

This and the next record have been published in the Epigraphia Carnatica Vol. III as Nanjangūd Taluk Inscriptions No. 19 and 20 and have also been very briefly noticed in page 58 of the Mysore Archæological Report for the year 1918. But owing to the height of the ceiling of the mantapa in which the inscription slabs are set up and the difficulty of access to them except in hot summer when the water of Kapilā river in which the mantapa stands is very low have prevented a proper reading of the inscriptions or taking of good inked estampages of them.

These difficulties were overcome by setting up a temporary scaffolding during the month of April 1936 and careful readings and estampages were taken. It is also to be noted that some letters in the middle of the slabs are completely worn out and lost and some letters at the end of each line are hidden by mortar pointing. All the same the inscriptions have been deciphered as fully as possible and re-published here.

The present record begins with the usual stanza in praise of the god Śambhu. Next comes the date 1436 of Śâlivâhana era, Śrâvaṇa śuddha. The name of the cyclic year (Bhâva) is lost and so also the tithi and week-day. The year S' 1436 is equivalent to A.D. 1514.

The inscription next records a grant made by Bhaṇḍâri Basavappa Oḍeyar, head of the (Vîraśaiva) matt at Suttûr (a village in the Nanjangûḍ Taluk, about 7 miles to the north-east of Nanjangûḍ) in connection with the temple of Sangamêśvara constructed newly by him. The word Sangamêśvara means the god Śiva set up at the confluence of two rivers. Here the confluence of the Kapilâ and Kaunḍinyâ near the present Nanjunḍêśvara temple at Nanjangûḍ is referred to. Where this Sangamêśvara temple stood cannot be now definitely determined. Probably it must have stood somewhere near the Tîrthaghaṭṭa where the inscription stones are now found.

The grant made by Bhaṇḍâri Basavappa Oḍeyar is described as consisting of (1) the village Simḍenahalli in Kottâgâla-sthala with all its rights (2) Half the revenues of the village Chîlahalli in Etiga Muḷûru sthala, the other half going to Sirigiri Oḍeyar residing in the temple of Sangamêśvaradêvaru (3) a flower garden to the north of the temple of Sangamêśvara and west of a part of some land? (4) A wet land of the sowing capacity of 1? khaṇḍuga in the village (the name of which is lost) belonging to the donor.

It is next stated that all these lands were made over for the services of the god Sangamêśvara by the donor Bhaṇḍâri Basavappa Oḍeyar and that their income was to be enjoyed by Agastyanâtha, *nambi* (temple priest) at Najalugûḍ (same as Nanjangûḍ) who was to perform all the services connected with the god Sangamêśvara and that the above lands were given to him as a hereditary perpetual estate for those services.

It is further stated that the managing authorities or trustees of the temple of Sangamêśvara were Sirigiri Oḍeyar and other *mahattu* (Vîraśaiva priests) residing therein.

The usual imprecation that the violators of the grant would be guilty of the sin of killing cows and Brahmans on the banks of the Ganges is next given. After this comes the stanza stating that he who confiscates land given by oneself or others is born as a worm in ordure for sixty thousand years. This concludes the record.

At the same place in Nanjangud, on a second slab in the same ceiling (Nanjangud Taluk 20 revised).

Kannada language and characters.

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರ ತೀರ್ಥಘಟ್ಟದ ಮಂಟಪದ ೨ನೆಯ ಅಂಕಣದ ಮೇಲ್ಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ.  
ನಂಜನಗೂಡು ೨ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 8' x 2'.

- |   |  |
|---|--|
| 1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರ ಶ್ವ               | 17. ಗಿನಡದು ಬಾಹಗದೆ ಬ ೧ಗೊರ . . . . . ತೆಂಕ        |
| 2. ಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರಮೆ ತ್ರೈ               | 18. ರಾಗಿಗದೆ ಬ ೨ ಮುಳೂರಲಿಂಗ . . . . .            |
| 3. ಲೋಕೈ ನಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂ             | ಗಿಯಾ   |
| 4. ಭವೆ   ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲವಾ      | 19. ಗಿನಡದು ಬಾಹ ಭೂಮಿ ಜಂ ಸಂ . . . . . ತಿಗಿಬ      |
| 5. ಹನಶಕವರುಷ ಏಳುನೆಯಾ[ನಂದ ವ] ತ್ವಮಾ          | 20. ಡ[ಗ]ರಾಗಿ ತಾಲು ಬಿತ್ತಿಬೆಳದ ತೆಂ . . . . .     |
| 6. ಭಾವಸಂವತ್ಸರದ ಶ್ರಾವ [ಣ ಶು] . . ೧         | ಪಡು  |
| 7. ಲೂ ಸುತೂರಸಿಂಹಾಸನದ ಪಟ್ಟದ . ಭ             | 21. ವಲು ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ ಬಿಟದ . . . . .        |
| 8. ಂಡಾರಿ ಬಸವಪುಂಡರೂ ಕಪಿರಾ [ನದಿಯ]           | ಡತಂ  |
| 9. ತೆಂಕಣತಡಿಯಲಿ ತಾಲುನೂ [ತನವಾಗಿ             | 22. ಗಿನ ತೋಟ ಯೆತ್ತಗದ ಮುಳರ ಹದ . . . ದಟ           |
| ಪ್ರತಿಷ್ಠೆ] ಮ                              | 23. ಲಹಳಿಯ ಗ್ರಾಮದಲಿ ಸಂಗಮೇಶ್ವ . . . . . ಯ್ಯ      |
| 10. ಡಿದ ಸಂಗಮೇಶ್ವರದೇವರಲಿ ವಾಸವಾಗಿ [ಹಸಿರಿ    | 24. ದ್ವರ್ಧಾಗಿ ಕಳದು ಉಳಿದ ಅರ್ಧ . . . . . ನು      |
| ಗಿರಿವ] ಡೆ                                 | 25. ಸಿರಿಗಿರಿ ಒಡೆರು ದೇವರಿಗೆ ಭಂಡಾ [ರಿ ಬಸವಪ್ಪ] ಒ  |
| 11. ರಿಗೆ ತಮಗೂ ತಂವ ಕಡೆ ಸಹ [ವಾಸವಾಗಿಹಕ್ಕಿ]ರಿ | 26. ಡೆರೂ ಸಮರ್ಪಿಸಿದರೂ ಯಿದಕೆ . . . . . ಗಂ        |
| 12. ಯರುಗಳಿಗೂ ನೈವೇದ್ಯ ಮೇಲುವೆ [ಚ್ಚ] ಗಳಿಗೆ   | 27. ಗೆಯ ತಡಿಯಲಿ ಕಪಿರನೂ ಬ್ರಾ . . . . . ದಪಾ       |
| 13. ಮೂಡಣಕೋಟೆಯ ಸೀಮೆಯಲ್ಲಿ ತಮ [ಗೆ] ಲಂ        | 28. ಕೈ ಹೋಹರು ಸದತಾಂಪರದ . . . . . ತಿವ            |
| 14. ಗಮುದೈ ಶಿರಾಶಾನಪೂರ್ವಕ [ವಾಗಿಕೊಟ್ಟು]      | 29. ಸುಂದರಾ   ಪೃಷ್ಠವ್ವರುಷ ಸಹಸ್ರಾ . . . ಜಾ       |
| ಯಹ  | 30. ಯತೆ ಕ್ರಿಮಿ   ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ . . . . . ನು |
| 15. ಬೊಪ್ಪನಕಳಿಯ ಗ್ರಾಮ ಅದಕೆ . . . . . ಯ     | 31. ಪಾಲನಂ   ಪರದತಾಪ ಹಾರೇಣ . . . ಲಂ              |
| 16. ಸಹ ಹೊಳಲವಾಡಿಯ ಲಂಗಮು . . . ಡಯಾ          | 32. ಭವೇತ್                                      |

Note.

This record is found near the previous record. Its estampages and readings were taken in similar circumstances, the only difference being that only a few letters are lost in each line in the present record.

After the usual stanza in praise of Śambhu the date of the record is given as S' 1436 Bhāva sam. Śrāvaṇa śu (or ba) 1. Taking the fortnight as śuddha the date would coincide with 22nd July 1514 A. D. a Saturday.

The record next registers a grant of lands made by the pontif (paṭṭada) of Suttūr Matt (called here Sutūra-simhāsana) named Bhaṇḍāri Basavappa Oḍeyar to Sirigiri Vaḍeyar and his associates dwelling in the Sangamēśvara temple newly set up by him in the southern bank of the Kapilā river for the daily food and other expenses.

The grant consisted of (1) the village Boppanhalli and its hamlets situated in the Mûḍaṇa Kôṭe-sime and (2) wet lands of the sowing capacity of 1 khaṇḍuga in the village Hoḷalavâḍi and containing a stone marked with *linga* to indicate boundary (3) and wet lands of the sowing capacity of 2 khaṇḍugas to the south of Gora (vâḍi?) and (4) 500 measures of dry land in Muḷûr (5) and a cocoanut grove planted and nurtured by the priest Sirigiri Voḍeyar to the north and (6) half the village of Chilalahalli in Yettagada Muḷûr sthala, the other half going for the services of the god Sangamêśvara. All these lands are said to have been made over by Bhaṇḍâri Basavappa Oḍeyar to Sirigiri-Oḍeru-dêvaru (same as Sirigiri Voḍeyar).

It may be noted that the names of the above two priests are found in the previous grant also. [See also M. A. R. 1913, P. 50.]

The usual imprecations against the violators of the grant are found at the end of the record.

## 45

At the village Kattavâḍipura in the Hobali of Nanjangûḍ, on a stone set up at the village entrance.

Size 2'—6"×1'—6".

Kannada language and characters.

ನಂಜನಗೂಡು ಕನಕಾ ಹೋಬಳಿ ಕತ್ತವಾಡಿಪುರದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

ಪೂರ್ವಮುಖ

- |                              |                        |
|------------------------------|------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾದ್ವಯ     | 14. . . . .            |
| 2. ಶ್ರೀಮತ್ಸಜ್ಜನಶುಭ ಶಿವಾಚಾರ   | 15. ಗ್ರಾಮದ ಕ್ರಯ        |
| 3. ರ ಸಂಪನ್ನರಾದ ದ್ಯಾವಾ ಪೃಥ್ವಿ | 16. ದಾನದ ಶಿರಾಶಾಸನದ     |
| 4. ಮಹಾ ಮಹತ್ತಿನೋಳಗಾ           | 17. ಕ್ರಮವೆಂತೆಂದರೆ      |
| 5. ದಾ ಗುರು ಲಿಂಗ ಜಂಗಮಾ ಪ್ರಿ   | 18. ದೇವಗೃಹದ ಕಳೆಯ       |
| 6. ಯರಾದ ನಂಜನದ ದೇವರ           | 19. ಸ್ತಳಕ್ಕೆ ಸಲುವ ಪುರ  |
| 7. ಮಠದ ಸಿಂಹಾಸನದ ಬಿ           | 20. ದ ಗ್ರಾಮದ ಕೊಡಗಿಯಾ   |
| 8. ದಾದ ನಂಜನದ ದೇವರ ಶಿ         | 21. ದಿ ಕೊಡಗಿಯಾ ಕೊಡಗಿಯಾ |

- |                        |                |
|------------------------|----------------|
| 9. ಶ್ರೀ ಸಿದ್ಧ ರಾಮೇಶ್ವರ | 22. ಕೈ ಸಲುವ    |
| 10. ಸಿಕ್ಕರು ಹೊಸ ಮಹ     | 23. . . . .    |
| 11. . . ನಾಥ ದೇವರಿಗೆ    | 24. . . . .    |
| 12. ಕಳೆಯ ಮಲ್ಲ          | 25. ಸಕಳಸ್ವಾಮ್ಯ |
| 13. ನಾಥಚರ              | 26. . . . .    |
| ಉತ್ತರ ಮುಖ              | ಅರೊಬ್ಬರು       |

## Note.

This records the charter of sale of the village Pura belonging to Kaḷale-sthala, the village being sold rent-free (koḷagi) by Mallinātha Oḍeru of Kaḷale in favour of the Virāṇṇīya priest Hoṣamaba nāṭhādēvaru, disciple of Siddharāṇadēvaru who

The usual epithets are given for the donee *viz*: possessed of pure and righteous conduct according to Śaiva religion and belonging to the *mahāmahattu* (the great priesthood) in the heaven and earth and devoted to the worship of gurus, linga (Śiva) and Jangama (Śaiva priests).

No date is given. The characters belong to the 16th century.

## 46

At the village Dêvarasanahalli in the hobli of Nanjangûd, on a stone set up in the rice land of Venkaṭappa

Size 5'×1'—6".

Kannada language and characters.

ಅದೇ ನಂಜನಗೂಡ ಹೋಬಳಿ ದೇವರಸನಹಳ್ಳಿ ಬಳಿ ಗುಂಡ್ಲುಹೋಳಿ ಬಲಪಾರ್ಶ್ವ ಕಪ್ಪೆಗೌಡನ  
ವೆಂಕಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'.

- |                        |                        |
|------------------------|------------------------|
| 1. ಶ್ರೀಮನ್ ಮಹಾ ಮಂ      | 10. ನಾತಾಪುರ ಇಧರ್ಮ      |
| 2. ದಳೇಶ್ವರಂ ಶ್ರೀ ವೀರಶಂ | 11. ವ ಪಾಲ್ನುವರು ಅಂದಾಳು |
| 3. ಕಂಣ್ಣ ಒಡೆಯರು        | 12. ವರಸು ಕಾರನಾಡ ಮ      |
| 4. ಶ್ರೀ ಗುರುವೀರಲಿಂಗ    | 13. ಹಾಪ್ರಭುಗಳು ಯಿ      |
| 5. ದೇವೈಯಗಳಿಗೆ ಆ        | 14. ಧರ್ಮಕ್ಕೆ ಆರು ಅಳು   |
| 6. ಚಂದ್ರಾರ್ಕ ಸ್ಥಾ ಇ ಆ  | 15. ವಿದರು ಗಂಗೆಯ ತ      |
| 7. ಗಿ ಧಾರಾಪೂರ್ವಕ ವಾ    | 16. ಡಿಲ ಕವಿರೆಯನು ಬ್ರಾ  |
| 8. ಗಿ ಸರ್ವ್ವ ಮಾನ್ಯ ವಾ  | 17. ಹೈರ ಕೊಂದ ದೋಷಕ್ಕೆ   |
| 9. ಗಿ ಕೊಟ್ಟ ನಂಜುಂಡ     | 18. ಹೋಹರು ಶ್ರೀ         |

## Translation.

The illustrious mahāmaṇḍalêśvara Śrī Vīra Śankanna Oḍeyar granted Nanjunḍanāthāpura with pouring of water and free of taxes as a perpetual gift to the illustrious guru Vīra Lingadêvaiya. The protectors of this charity are the mahāprabhus ruling for the time over Kâranâḍ. He who violates this grant will incur the sin of killing tawny cows and Brahmans on the banks of the Ganges.

## Note.

This records the gift of the village Nanjunḍanāthapura, probably the same as the present Dêvarasanahalli where the grant is found, to a Viraśaiva priest Vīra Lingadêvaiya or Guruvīra Lingadêvaiya. The donor is named Vīra Śankanna Oḍeyar, who was apparently the chief (*mahāprabhu*) of Kâre-nâḍ District in Nanjangûd. No date is given. The characters belong to the 15th century A. D. Nothing more is known about the chief referred to.

## 47

At the village Uppinahalli in the hobli of Nanjangûd, on the 1st slab set up at the village entrance (Nanjangûd Taluk 55 revised).

Size 7'×4'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ  
ಅಂಕದ ಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟ ಗನೆಯ ಕಲ್ಲು. ನಂಜನಗೂಡು 55ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 7'×4'.

1. ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೈ
2. ಧ್ವೀಶ್ವರ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪ
3. ರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀಪುರವ ರಾ
4. ಧೀಶ್ವರ ಯಾದವ ಕುರಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮ
5. ಲೆ ರಾಜ ರಾಜ ಮಲೆಪರೊಳ್ಳಂಡ ಗಂಡಭೇರುಂಡ ಕದನ
6. ಪ್ರಚಂಡನೇಕಾಂಗ ವೀರ ಶನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮ
7. ಲ್ಲ ಚಲದಂಕ ರಾಮ ವೈರಿಭಕಂಠೀರವ ಮ [ಗ] ರ ರಾಜ್ಯ ನಿರ್ಮೂಲ ಚೋ
8. ಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯುನ್ ಶ್ರೀಮನ್ ಮಹಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ಪ್ರತಾಪ
9. ಚಕ್ರವರ್ತಿ ಹೋನಳ ಶ್ರೀ ವೀರ ನಾರಸಿಂಹ ದೇವರಸರು ಪೃಥ್ವೀರಾಜ್ಯಂಗ
10. ಯುತ್ತಿರೆ ಸಕವರಿಪಂ ೧೨೦೦ ಸಂದ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
11. ಚೈತ್ರ ಸುದ್ದ ೧ ಅದಿವಾರ ದಂದು ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾ
12. ನ ಪ್ರಚಂಡದಣ್ಣಾ ಯಕರು ಶ್ರೀ ಮಂಚಾ ದಣಾಯಕರುಂ ಶ್ರೀಮ
13. ತು ಹಿರಿಯನಾಡ ಮಹಾಪ್ರಭು ಚಾಪುಂಡಿ ದೇವ ಕೆಟೆಯ ಬಾಡಿಗವುಂ
14. ದನ ಮಗ ಅಪ್ಪಣಪ್ರಭು ಗವುಂಡನ ಮಗ ಹೊನ್ನಗವುಂಡ ಕೆಟೆ
15. ಯ ಗವುಡ ಕಾಟನಾಡ . . ಮಗ ಮಾದಿ ಗವುಂಡ ನೊಟಗಾದ ಸಕ
16. ಲ . . . ದೇವರಹಳಿ ಯಾದ ನರಸಿ
17. ಂಹ ಪಟ್ಟಣದ ಮರಿಸೆಟ್ಟಿಯ ಮಗ ಪಟ್ಟಣಸಾಮಿ ಸಂಕಸೆಟ್ಟಿಯು
18. ಪಟ್ಟಣಸ್ವಾಮಿ ಮಾಚಿಸೆಟ್ಟಿಯ ಮಗ ಮವುನ ಮಾಣಿಕ್ಕೈ ಸೆ
19. ಟ್ಲಿ ಕೊಲ್ಲಪ್ಪನ ಮಗ ಮಂಮಲ ಸೆಟ್ಟಿ ಮಕ್ಕಲ ಸೆಟ್ಟಿಯ ಮಗ ದೆ
20. ಸಮಾಣಿಕ ಸೆಟ್ಟಿಯೊಗಾದ ಮಣಿಯ ಸಮಸ್ತನ ಗೆ
21. ರೆಯುಂ ಆ ಪಟ್ಟಣದ ಸಮಸ್ತ ಸಥವ (?) ಮಾಡಿಸಿ
22. ಕೊಟ್ಟ ಮಂಗಳವಾರದ ಸಂತೆಯ . . . . .
23. . . . . ದು . . . . . ಯರದ ಉವತ್ತ . . . . .
24. . . . . ಆ ಪಟ್ಟಣಸ್ವಾಮಿ ಮೊದಲಾದ ಮಂಡಲ ಸ್ವಾಮಿಪಟ್ಟ
25. ಣ ಸ್ವಾಮಿ ಮವುನ ಮಾಣಿಕ್ಕೈ ದೇಸಮಾಣಿಕ್ಕೈ . . . ಆಲುವ
26. ಲೆಯಮನ್ಯ ಅಂತು
27. ಮಾನ್ಯಯ

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III. He is called mahâmaṇḍalêśvara Pratâpachakravartî Hôsaḷa Śrî Nârasimhadêvarasar and is given the following titles : Refuge of the universe, lord of wealth and earth, king of kings, supreme lord, the great master, lord of the excellent city of Dvârâvati, a sun in the firmament the Yâdava race, crest-jewel of the all-knowing, lord over Male chiefs, champion over Malapas, gaṇḍabhêruṇḍa, terrible in war, sole hero,

Śanivārasiddhi, giridurgamalla, a Râma in moving battle, a lion to elephants the enemies, uprooter of the Magara kingdom, establisher of the Chôla kingdom :—

The inscription next records the establishment of a fair (*sante*) to be held on Tuesday at Maṇali by the mahâpradhâna prachandadandanâyaka Mançana-danâyaka and Châvunḍadêva, *mahâprabhu* of Hiriyanâḍ and certain gauḍas named Kereya Bâchigavunḍa's son Appanaprabhugavunḍa's son Honnagavunḍa Kereyagavunḍa, Mâdigavunḍa of Kârenâḍ and certain *settis* named Sankasetṭi, *pattanaśvâmi* (mayor) of Narasimhapattana *alias* Dêvarahalli, son of Marisetṭi, Mauna Mânikyasetṭi, son of Paṭṭanaśvâmi Mâchisetṭi, Mammalasetṭi, son of Kollappa, Dêsamânikyasetṭi, son of Matyalasetṭi and other *nagare* (merchants) of the village Maṇali. Certain grants seem to have been made in connection with the fair for the paṭṭanaśvâmi and maṇḍalasvâmi Mauna Mânikasetṭi. But this part of the record consisting of lines 21-27 is worn out and cannot be made out fully.

The grant is dated S' 1200 Bahudhânya sam. Chaitra śu. 1 Âdivâra. The date corresponds to 25th March 1278 A. D. if we take the lunar month Chaitra of the year Bahudhânya S' 1200 it will be a Friday. If we take the solar month Mêsâ the date would correspond to 24th April 1278 A.D. a Sunday as stated in the grant. Probably this is the date intended. The date falls within the reign of Narasimha III (1254-1291).

Mançana-danâyaka who is styled here mahâpradhâna is also met with in several inscriptions of the neighbourhood (See E. C. III, Nanjangûḍ 92 of S' 1214 and 103 of S' 1213, etc.). As regards the places mentioned in the grant, Hiriyanâḍ is referred to in certain records as containing the villages Mûgûr and Tagaḍûr now in the T-Narsipur and Nanjangûḍ Taluks (E. C. III, T.-Narsipur 78 and Nanjangud 118). Maṇali is mentioned in two records E.C. IV, Yedatore 13 and 14.

The record has no invocatory or imprecatory stanzas.

#### 48

At the same place in the village Uppinahalli, on a second stone (Nanjangud Taluk 56 revised).

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳೇ ಗ್ರಾಮನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ ೨ನೆಯ ಕಲ್ಲು. ನಂಜನಗೂಡು  
56ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 6' × 3'.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯ ಮುದೆಯ ಶಾಲಿವಾಹನ
2. ಶಕ ವರುಷ ೧೫೮೪ ನಂದ ಸುಧುಕ್ಯತು ಸಂವತ್ಸರ
3. ದ ಚೈತ್ರ ಶು ಕಲು ಶ್ರೀ ಮಹಾ ಮಂಡರೇಸ್ವರ ಶ್ರೀ
4. ರಂಗಪಟ್ಟಣ ವಾಳುವ ದೇವರಾಜುವಡೆಯರೈಯ
5. ನವರ ಅಪ್ಪಣಿಯಿಂದ ನಜಿನಾಥೈಯನವರ

6. ಅನುಮತದಿಂದ ದೇವಾಜಮ್ಮ ನವರು ಮಾಡು
7. ವ ಧರ್ಮ ಸಾಧನದ ಕ್ರಮವೆಂತೆಂದಡೆ ನಮ ಅರಶಿನವ
8. ರು ಸೋಗ್ಗಸ್ತರಾಗಲಾಗಿ ಕಳೆಯಲಿ ಮಠವನು ಕಟ್ಟಿಸಿ
9. ಮಹಾಮಹತ್ತಿನ ಮಠದವರಿಗೆ ಅವರಿಗೆ ಕೊಟ್ಟ
10. ಸ್ವಾಸ್ತ ಕಳರೆ ಸೀಮೆಗೆ ಸಲುವ ಉಪ್ಪಿನ ಹಳೆಯ ಗ್ರಾಮ
11. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಲಿಂಗಮುದ್ರೆಯ ಕಲ್ಲನು ಸ್ತಾ [ಪಿ]
12. ತವನು ಮಾಡಿದ ಸಂಬಂಧ ಆ ಗ್ರಾಮದಲಹವಿ
13. ಶಿಷ್ಟ ಸರ್ವಸ್ವಾಪ್ಯವನು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವಾ
14. ಗಿ ಧರ್ಮವನು ನಡಸುವಿರಿ ಯಂದು ಕೊಟ್ಟ ಗ್ರಾಮ
15. ಮ| ಯಿ ಧರ್ಮವನು ಅನುಗಾಲ ಯಾಗಿ ನಡೆಸಿದಂಥವರು
16. ನೂಟುಕವಿರೆಯು . . . . . ಕಲ ಯೀ ಧರ್ಮ
17. ವ ಅವನಾದರು . . . . . ಅಳುವಿದ ಅಂತ
18. ವರು ಕಾಸಿಯಲು ಗೋಸಹಸ್ರವನು ಕೊಂಡ ಪಾಪಕೆ ಹೋಹ
19. ರು . . . . .
20. ಮಾತು ಪಿತ್ತು . . . . . ಯ ವಧಿಸಿದಂಥ ಪಾತಕಕೆ ಹೋ
21. ಹರು . . . . . ಅಳುವಿದ ವರ್ಗ ಆ
22. ಪೋರನು? . . . . . ಣ ದಾನ ಮಾ
23. ನೈ ಹೊಹ . . . . . ಶುಭಮಸ್ತು

*Note.*

This inscription which was originally published as Nanjangud Taluk No. 56 has now been thoroughly revised. It records the building of a matt at the village Kalale (in the Nanjangud Taluk) for the Virāśaiva sect of gurus by Dēvājammanṇi in memory of the departed Arasinavarū (the king?) and also the gift of the village Uppinahalli in Kalale-sime by her for the expenses of the matt. The village is said to have been granted with all the rights of possession after setting up boundary stones marked with a *lingam*. The usual imprecatory sentences next follow.

The gift is said to have been made on the 5th lunar day of the bright half of Chaitra in the year 1584 Śubhakṛit of the Śālivāhana era during the reign of Dēvarājuvadeyariya at Śrīrangapaṭṭaṇa and with the approval of Nanjināthaiya. The date corresponds to 14th March 1662 A. D.

The donor of this grant Dēvājammanṇi is also referred to in another record of Nanjangud Taluk which records a grant by her for a Virāśaiva Matt at Kalale (E. C. III, Nanjangud 81). She was probably the queen of Kaṇṭhīrava Narasarāja Oḍeyar, king of Mysore, who ruled from 1638 to 1659 A. D. She seems to have been a follower of the Virāśaiva faith. (See E. C. III Intr. P. 28. Nanjināthaiya, whose approval was obtained for the grant to the matt at Kalale was probably a chief of Kalale). Dēvarājuvadeyariya, the king of Śrīrangapaṭṭaṇa at the time of the grant was Dēvarāja Oḍeyar, king of Mysore who ruled from 1659 to 1672 A. D.



At the same place in Uppinahalli on a 3rd slab (Nanjanguḍ 57 revised).

Size 2'-6" × 1'-6".

Kannada language and characters.

ಅದೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ 3ನೆಯ ತುಂಡುಕಲ್ಲು ನಂಜನಗೂಡಾ 57ನೆಯ ನಂಬರಿನ ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 2'—6" × 1'—6".

- |                                      |   |
|--------------------------------------|---|
| 1. ಶ್ರೀ . . . . ವತ್ಸರದ ಕಾರ್ತಿಕ       | 7. [ದೆಬೆದ] ಉ ಮೊದಲಾದ ಏನುಳ್ಳ ಸರ್ವ್ವ ಸ್ವಾಮ್ಯ |
| 2. ಬ ೩ ಶ್ರೀಮತು ಕಾರೆ ನಾಡ              | 8. [ನುಧ] ವಿಸಿ ಕೊಂಡುತೆಟುವ ಕೊಡಗಿಡೆಟ         |
| 3. [ಮ] ಹಾ ಪ್ರಭು ಕಾಮಣನವರು [ಉ]         | 9. [ಗ] ೧ ಅಂತು . . . ಗ್ರಾಮ ಗುತ್ತಗೆ         |
| 4. [ಪ] ಹಳೆಯ ಸ್ತಾನಿಕರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮ ನ | [ಪೂ]                                      |
| 5. . ರ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ . . . .      | 10. [ವರ್ಷ] ದ ಮಾರ್ಗದಲ ತೆಟುವಿರಿ ಯಧರ್ಮ       |
| 6. . ವೆ ದೇವಿಯಾ ಮೂಟು ಸ್ತಾನಕ್ಕಂ ಸಹ ಗ   | 11. . . ನ್ಯಾಯ ಅಪೂರ್ವಾಯ ಏನುಂಟಾ             |

Note.

The characters of this inscription are much worn out at the end. In the beginning of each line some letters are lost.

It seems to record the grant of some village, perhaps Uppinahalli with all rights to the authorities (sthānika) of three temples, Mallikārjuna.....vedāvi and .....for services. An annual payment of 1 varaha as *koḍagidexe* (?) and of some other items was to be paid as fixed rent (*grāma-guttage*) for the enjoyment of the village.

The grant is said to have been made by Kāmaṇa, *mahāprabhu* of Kārenāḍ. It is not dated in any era, and the cyclic year given cannot be clearly made out. The characters seem to belong to the 16th century A. D. Kārenāḍ or Kārenāḍ 70, a district comprising some of the villages around Uppinahalli is also referred to in several inscriptions—E. C. III, Nanjanguḍ 25, 59, 82, 128, 188.

## 50

At the village Kirugunda in the same hobli, on a fragmentary slab near the Bhôgêśvara temple.

Size 1'-6" × 1'-0".

Tamil and Grantha characters and Tamil language.

Note.

This inscription is full of lacunæ, as a portion of the inscription slab is lost.

It seems to record the gift of some land, 10 kuḷis in extent with the sowing capacity of 10 kuḷagas for the services of worship (achchanebôgam) in the temple of Pillaiyâr (Gaṇêśa) in the village Śôḷakuḷāntakan . . . pura made by certain gaudas of the village including Nirupagāmunḍa. The management of the grant was vested in a person named Tiyaḡapperumāl.

No date is given. The characters seem to belong to the 12th century A. D.

## Tamil Supplement

**No. 50.**

At the village Kiṛugunda in the same hobli on a fragmentary slab  
near the Bhôgès'vara Temple.

Size 1' 6" x 1'-0.

## Tamil and Grantha characters and Tamil language.

ಅದೇ ಹೋಬಳಿಕಿರುಗುಂದ ಗ್ರಾಮದ ಭೋಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿಬಿದ್ದಿರುವ  
ತುಂಡುಕಲ್ಲಿನ ಮೇಲೆ ಗ್ರಂಥ ಮತ್ತು ಅರಸಕ್ಷರ ತಮಿಳು ಭಾಷೆ.

**Front side.**

1. நூறு குழியை.....
2. பத்துக்குளிக ளிரையும் இப்பிள்ளையார்
3. குச்சு ஞாழித் தவரை அழிநா லோகஞ் செவ்வெ
4. க்கடவதரக .....காழுண்டரும்
5. க்ககாழு.....காழுண்டரும் நிருப
6. காழுண்ட.....காழுண்டகிளைவ்
7. ளாம் விட்டோர் இப்பிள்ளையார் கொயிலிர்
8. காயி சொழி குலாந்தக பரிபம் புர்த்து
9. தியாகப் பெருநா ளுக்கு குநித்தோர்வல்லி
10. உடைய பிள்ளையார்
11. மெய்யாகத்

**Back side.**

1. ....
2. ஸ்ட்ரூவா கிரீசு.....
3. ஸ்தூதா சொழாண்டல்த்து. மு.....
4. தூபுத்து கிழபர்.....க்கு
5. மணலிந.....டைபா.....சி
6. ஸவத.....பெருமாளாக
7. பட்டந.....கிருனி.....
8. தந்தத்தலெ அஸெஷ்டி.....
9. த்து எரிகரை ரெலெ.....
10. மத்தூர்.....
11. தச.....



## 51

At the village Halre in the hobli of Hullahalli on a slab set up to the east of the house of Kattērvutaru.

Size 3' × 3'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲುಹಳ್ಳಿ ಹೋಬಳಿ ಹಲ್ಲರೆ ಗ್ರಾಮದ ಕಚ್ಚೇರಾವುತರ ಮನೆಯ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

- |                        |               |
|------------------------|---------------|
| 1. ಶುಭಮಸ್ತು ಮೈಸು       | 4. ಮಹಾಮಹತ್ತಿನ |
| 2. ರ ಅಮೃತಮನವರು         | 5. ಮಠದ ಗ್ರಾಮ  |
| 3. ಮೈಸೂರವಳಿಗೆ ಕಟ್ಟಿಸಿದ |               |

*Transliteration.*

- |                             |                  |
|-----------------------------|------------------|
| 1. śubham astu Maisu-       | 4. mahāmahattina |
| 2. ra Amrutammanavaru       | 5. maṭhada grāma |
| 3. Maisura valage kaṭṭisida |                  |

*Translation.*

Good fortune. This village belongs to the *mahāmahattu* (Vīraśaiva Matt) built by Amṛitaṃma of Maisūr in Maisūr.

*Note.*

Amṛitaṃma was a queen of Dēvarāja Voḍeyar (1659-1672) king of Maisūr and the mother of his famous son and successor Chikkadēvarāja Voḍeyar (1672-1701).

A copper plate grant of Châmarâjanagar gives the following:—

“Doda Dēvarāja-nāmâ tēshâm âdyô Raghūttamô niyatam . . . . dhar-mapatny Amṛitâmbâsya Sitâ Kuśa-Lavâviva asûta Chikkadēvēndra-Kaṇṭhīrava-mahîpatî.”

(Epigraphia Carnatica Vol. IV, Châmarâjanagar 92). She was a great patron of the Vīraśaiva sect and her grants of land to the matt built by her in the city of Mysore are often recorded in inscriptions. (Mysore Archæological Report for 1930, P. 165, Report for 1931, P. 131).

No date is given in the present record, but it may be assigned to about 1668 A. D., the date of the Kêtaḥalli grant published in the Annual Report for 1931.

## 52

At the village Basavanapura in the hobli of Chikkayyana-chhatra, on a stone set up in a rice land.

Size 2' × 2'-6".

Kannada language and characters.

ಚಿಕ್ಕಯ್ಯನ ಭತ್ತದ ಹೋಬಳಿ ಬಸವನಪುರದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×2'-6".

1. ಶುಭಮಸ್ತು ಶ್ರೀಮತು ಸಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೬೪
2. ನೆಯ ಸಂದವರ್ತಮಾನಪ್ಪವ ಸಂವತ್ಸರದ ಮಾ
3. ಘ ಶು ೧೪ ಸೋಮವಾರ ಹಂಪೆಯಲ್ಲಿ ಶ್ರೀಮ
4. ನ್ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
5. ಪ್ರತಾಪ ಅಚ್ಚುತದೇವ ಮಹಾರಾಯರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂ
6. ದು ನಂಜುಂಡೇಶ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿನೈವೇದ್ಯಕ್ಕೆ ಸರ್ವಮಾ
7. ನ್ಯವಾಗಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚ್ಚುತರಾಯರು ಅಪ
8. ಯ್ಯನವರು ಕೊಟ ಆಬೂರಗ್ರಾಮ ಯಾಗ್ರಾಮವೂ
9. ಅಪಹರಿಸಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ಬ್ರಾಹ್ಮರು
10. ಗೋಲು ತೆನ್ನೆತಾಯನು ಕೊಂದಪಾಪ
11. ಕೈಹೋಹರು || ಶ್ರೀ ನಂಜುಂ [ಡ] ನೇ ಗತಿ

*Note.*

This records the gift of a village named Abûr for the services of food-offerings to the god Nanjunḍêśvara. The grant is stated to have been made by a person named Achyutarâyarû Apayyanavarû for the merit of the king of Vijayanagar named Achyutarâya. The donor was apparently an officer under the above king.

The king Achyutarâya is stated in the record to be ruling at Hampe.

The date of the grant is given as S' 1464 Plava sam. Mâgha śu. 14 Monday and corresponds to 30th January 1542, a Monday as stated in the grant.

The usual imprecation is found at the end of the grant and also a prayer to Nanjunḍa, who is the presiding deity worshipped in the Śrīkanṭhêśvara temple at Nanjangūḍ. The grant is made for the services in that temple.

The village Abûr here probably belonged to Abûra-mâgani which is stated to have contained also the villages Hebâḍi, and Bêḍarahallî (Seringapatam Taluk 149) now found in Chandagâla hobli, Seringapatam Taluk.

### 53

Basavanpur Plates of the Punnâḍ king Skandavarman found in the possession of Channappâji Arasu at the Village Basavanpur. [Plates XXIII and XXIV.]

Size 8 $\frac{3}{4}$ '×2 $\frac{3}{4}$ ' : 5 Plates with seal.

Old Kannada characters: Sanskrit and Kannada language.

ಅದೇ ಬಸವನಪುರದ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನಪ್ಪಾಜಿ ಅರಸಿನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

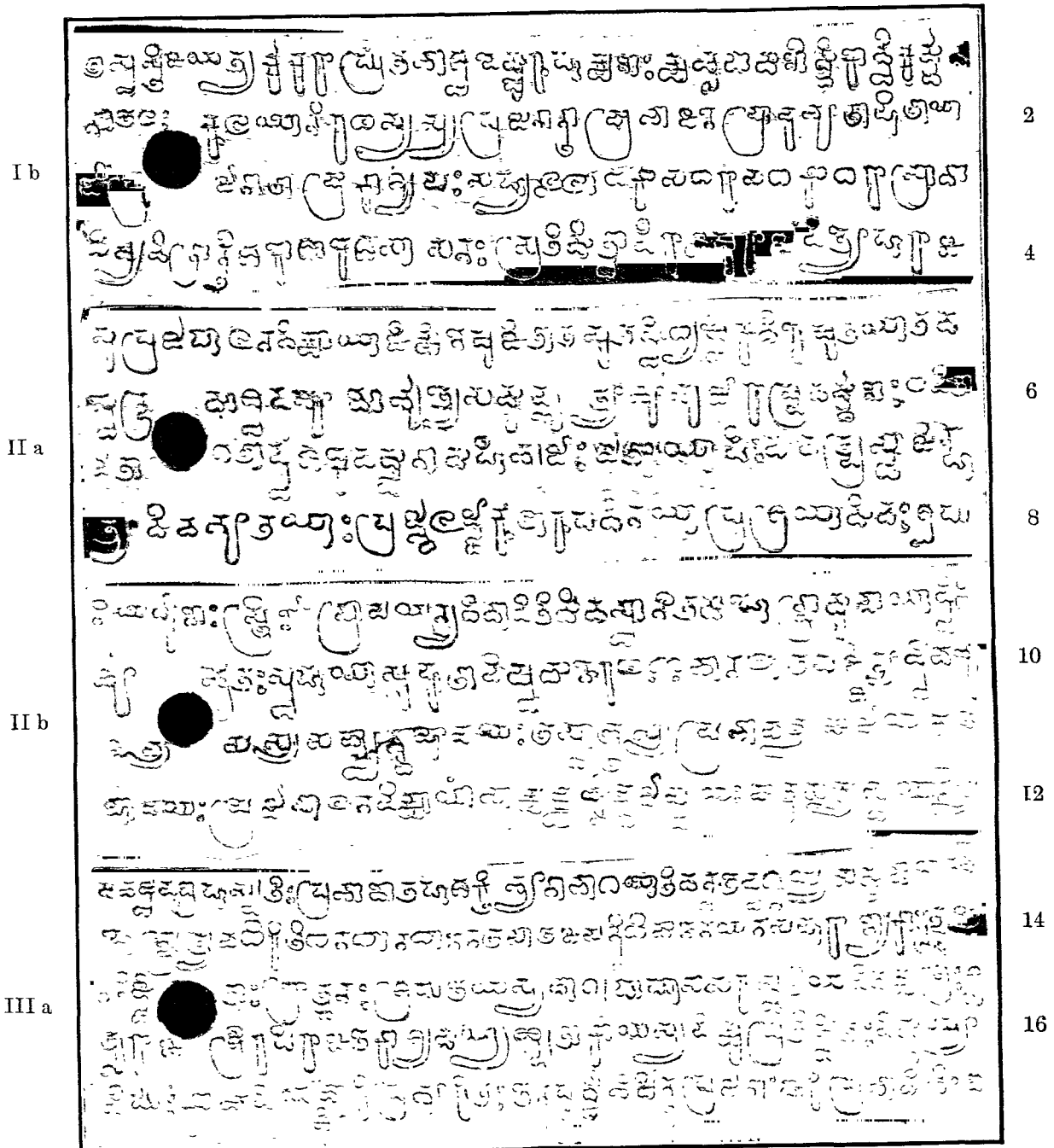
5 ಹಲಗೆಗಳು : ಉಂಗುರ ಮತ್ತು ಮೊಹರು ಸಹಿತ : ಹಳಗನ್ನಡಕ್ಷರ :

ಪ್ರಮಾಣ 8 $\frac{3}{4}$ '×2 $\frac{3}{4}$ '.

I B.

1. ೪ ಸ್ವಸ್ತಿಜಯತ್ಯರ್ಕ್ಕರಾಪುತ ಭಾಶ್ವದೇಮ್ಮುರುಹಕ್ಷಣಃ ಕ್ಷ [ತ್ರ] ಚೂಡಾಮಣಿಮೈಕೊವ್ವೀ ಕ್ಕಮ್ಮೃವ
2. ನಾತೆಲಃ ಕುಲಯೋನಿ ರಥಸ್ಯಸ್ಯ ಪ್ರಜಾನಾನ್ತಾಮ್ರ ಭಾಜನೆ ಪ್ರಾದುರ್ಭೂತಾಕಿತಾಯಾ

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA.



(No. 53—p. 126.)



[illegible]

20

22

[illegible]

24

26

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥  
 श्रीमद्भगवद्गीता ॥ अध्यायः प्रथमः ॥  
 अर्जुनस्य सन्निधौ श्रीकृष्ण उवाच ॥

28

30

[illegible]

32

34







3. ದೌ ಪ್ರಜಾನಾ ತಾಮ್ರಕಾಶ್ಯಪಃ ಸಹ್ಯಲೇಲಾಟಕಾಸಧರಾ ಸಧಕಾಧರಾಸ್ರಾವಾ
4. ದಿಷ್ಟವಿನ್ಯಾನ್ತೀಶ ಕೋಶಾಕೇಶ ಸಾಸನಃ ಅತಿಮಿತ್ವಾದಿರಾಜೇಷು ರಾಜಾದಿತ್ಯೋ ಹ ರಾಜ

## II A.

5. ಸು ಪ್ರಜಾಪಾಲನ ವಿಕ್ಷಾಯಾಜೀಕ್ಷಿಣೇಷು ಜಿತಾತನು ತದ್ವಿಧೈರ್ವೇಕ ವೀರೇಷು ತಯಾತವ
6. ಸ್ವೇನ್ದ್ರಮಾಶ್ವದ ಭೂಮೋರ್ಭುತ್ಯೇ ಸಮುದ್ಭುತ್ಯಾ ಭೂಭುಜಾ ರಾಷ್ಟ್ರವರ್ಮಣಃ ಉದಿತೋ
7. ದಿತಾಗತಾ ದ್ವಂಶಚ್ಚಿದಮ್ಬನಾ ಮಹೀಭುಜಾಃ ಜಾತಾಯಾ ಹಿಮವತ್ಪ್ರಸ್ಥಾ ಜಿನ್ದ
8. ತ್ಯಾಮಿವಭೂತಯಾಃ ಪ್ರಜ್ಞಾಲಜ್ಞಾಕುಲಾರೂಪವಿನಯಾಪ್ರಶ್ರಯಾಮಿವಃ ಶ್ಲಘ

## II B

9. ನೀಯೈರ್ಗುಣಃ ಸ್ತ್ರೀಣಾಂಪ್ರಾಪಯನ್ತ್ಯ ವಿವಾದಿತಿ ಮಿವಸ್ವಾನೀತ ಮಹೇನ್ದ್ರಾ ಮುದಾಯಾದ್ಧಿಶಿ
10. ಭೂರ್ಭೃತಃ ಸ್ವಹಾಯಾ ಸುಹುತಾದಿಷ್ಟ ಮನೋರಥ ಇವಾನರಾತ್ ಪಜ್ಜನ್ಯಾದ್ಧಿವಭೂ
11. ಜವ್ಯಸಸ್ಯಸಮ್ಯನ್ತಹೋದಯಃ ತಸ್ಮಾತ್ಸಸ್ಯಪ್ರಭಾವತ್ಯಾಮಜಾಯತಮ
12. ಹೋದಯಃ ಪ್ರಜಾಪಾಲನ ದೀಕ್ಷಾಯಾಂ ಸಾಕ್ಷದ್ಧರ್ಮಾತ್ಮಜಾನ್ಯಯಃ ವಃ ತ್ವಸಕ್ಯಸ್ವಯಾನೀತ್ಯಾ

## III A

13. ಮವಜ್ಞಾದ್ಭುಹಸ್ವತಿಃ ಪ್ರಭಾವೋತಹಶಕ್ತಿಭ್ಯಾ ನಾಭಾಗ ಇತಿವನ್ಗತೆ ದ್ವಗ್ಗರ್ಯಸಮುದಾಯನಮ
14. ಹೇನ್ದ್ರತ್ಯವಧೀರಿತಿ ಧನಧಾನಧಾನೇನತ [ರ] ಸಾತೇಜಸನ್ನಿಧಿ ಮನೋನಯನ ಸಹರಾಣ್ಯಕಾನ್ತೇನ್ದ್ರಯ್ಯ
15. ನನಿಜ್ಜಿತಾಃ ಆತ್ಮನಃ ಶ್ರುತೇ ಯಸ್ಯವಾಗುಪಾಪಾಃ ಸಸರಸ್ವತಿ ಯದಿ ವಕ್ಷತ್ರಃಶ್ರು
16. ತ್ವ ರಾಜ ಶ್ರೀರಪಿರಾಜತೆ ಕಾಶ್ಯಮಯ್ಯುಕ್ತತಾಕಾ ಯಸ್ಯ ದಿಕ್ಷು ಪ್ರತಿಷ್ಠಿತಃ ದಿಮ್ಮಯ್ಯೋ
17. ದೀರ್ಘಃಕಾಡಹಿ ಯಶಿವಾರಿ ಪ್ರಭೂರಿತಃ ತೇನ ಪೂರ್ವಾರ್ಭಿಷಿನ್ ಪ್ರಜಾನಾಂ ಹಾರಿಪ್ರಭಾವಿಭಿಃ ಬ

## III B.

18. ನ್ವನಃ ಮತ್ಯಲೋಕಸ್ಯ ಭೂಭುಜಃ ಸ್ವನ್ದವರ್ಮಣಃ ಪ್ರಾಪ್ತನಾಜೈನ ಸಾಮ್ರಜ್ಯಸರ್ವಲೋಕನಮಸ್ಯ
19. ಯಃ ಹತಾಚಾರಹರಿತಾಶ್ವತ್ವಜಾವಿಧಿವಿದ್ಯಯತ್| ೮ ಧವಳಪುರಮಧಿವಸತಿ ವಿಜಯ
20. ಸ್ಯನ್ನಾವಾರೇಕಾರ್ಥಿಕಾಮಾಸ ಸೂರ್ಯಗ್ರಹಣಿ ಶುಕ್ಲವಾರೇ ಪುನರ್ವಸುನಕ್ಷ
21. ತ್ರೇ ಅರಿದಗೋತ್ರಃ ಜೋತಿಷಸಕುನನಿಮಿತ್ತಾದೇಶಕ್ಯಯಾಕುಶಲವಿಶಿಷ್ಟಸಾ
22. ಸ್ತಪ್ರಯೋಗ ಪರಿಣಿತದ್ವಿವೇದಿಕೊತ್ತಮ್ಮಶರ್ಮಣೇ ಎಡೆತೊಟಿನಾಡುವಿಷಯೇಕ

## IV A.

23. ಪ್ತುನಿನದಿಸಮೀಪೇ ಪೂರ್ವದಿಸಿಂ ಮುಟ್ಟಲಿವ್ವಿಯುನ್ನಾರ್ಮಗ್ರಾಮಂಸರ್ವಭಾಧಪರಿಹಾರಂ ಉದಕಪೂಂವ್ಯ
24. ನ್ವತ್ತಃ ತಸ್ಯ ಸೀಮಾನರಂ ಪೂರ್ವಸ್ಯಾನ್ಧಿಶಿ ತಃಪ್ತುಲಗ್ಗಾಲೆ ಅನ್ತೆಬನ್ದು ಕಳರಾಬಾಯ್ಯಾಲುಘ
25. ಕೂಡಿಅನ್ತೆಬನ್ದು ನೆಪುಲಗ್ಗಾಲೆ ಅನ್ತೆಬನ್ದು ಕೊಣ್ಣೆನ್ದಗಾಲೆ ಅನ್ತೆಅಂಕೊಲೆಗಾಲೆ ಆ
26. ನ್ತೆಬನ್ದು ತೊಟಿಯುಳ್ಕೂಡಿತ್ತು ದಕ್ಷಿಣಾದೆನೆಗೆಲ್ಲಂ ತೊಟುವ ಅನ್ತೆಬನ್ದು ಪಶ್ಚಿಮಾದೆನೆಗೆ

## IV B.

27. ಲ್ಲಂಮತ್ತಂತೊಟುವ ಅನ್ತೆಬನ್ದು ಉತ್ತರಸ್ಯಾನ್ಧಿಶಿ ಕೊಟ್ಟುಗೂಡಲೆ ಅನ್ತೆಬನ್ದು ಮೂಡಾಯಿಸ್ಪೀಟನ್ದ
28. ಸೀರಿಟಿವೆ ಅನ್ತೆಬನ್ದು ತೊಲೊಟಿವಿಕಲ್ಕುಪ್ಪೆವ ಅನ್ತೆಬನ್ದು ಕೊನೆವಡಿವ ಅನ್ತೆಬನ್ದು
29. ಬೆಟ್ಟದಾಮೂಡಾಯ್ಪೊರೆಬನ್ದು ತುಟ್ಟಿಲಗ್ಗಾಲೊಡ್ಡಿತ್ತು ಸೀಮೆ ೮ ಅಸ್ಯದಾನಸ್ಯಸಾ
30. ಕ್ಷಿಣಃಪ್ಪಣ್ಣವತಿ ಸಹಸ್ರವಿಷಯಃ ಪ್ರಕೃತಯಃ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ

## V A

31. ವಶುನ್ದರಾಪ್ಪವಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃಸ್ವನ್ನಾತ್ಮಂ ಸುಮಹದ್ಭುಂ ದುಃ
32. ಕಃಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾಲನ ವೇತಿ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಾ ಬಹುಭಿರ್ಬ್ರಹ್ಮಸುಧಾ ಭು
33. ಕ್ತಾ ರಾಜಭಿಃಸಕರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಂ ಬ್ರಹ್ಮಸ್ವ
34. ನ್ತ ವಿಷಂ ಘೋರಂ ನಭಿಂಪವಿಷಮುಚ್ಯತೆ ವಿಷಪೇಕಾಕಿನಂಹಂತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪಾತ್ರಿಕಂ|| ಇದಮ್ಕೈಬಕ್ರಬ
35. ಪ್ತೊಂಬಾರಣಾಸಿಯುಳ್ ಸಾಸಿರ್ವಪಾಪ್ಪಾರುಂ ಸಾಸಿರಂ ಕವಿಲೆಯಂ ಕೊನ್ದಪಾತಕನಕ್ಕೆ ಕುನಾಚಾರಿ ಲಖಿತಂ

(Corrected version.)

- I. B 1 स्वस्ति जयत्यर्ककरापूत भास्वदम्बुरुहेक्षणः क्षत्रचूडामणिर्मौको विक्रान्तव  
 2 सुधातलः ॥ कुवलयरतस्यास्य प्रजानान्ताम्रभाजने प्रादुर्भूतो हिताया  
 3 दौ प्रजानान्ताम्रकाश्यपः ॥ सङ्गजालोलकलोल धारास्त्रावित  
 4 दिक्ते विक्रान्तवसुधाकोशे लीलयाहितशासनः ॥ अतिमीत्वादिराजेषु राजादित्यो  
 प्यराजत
- II. A 5 प्रजापालनदीक्षायां अक्षीणेषु जितारिषु ॥ तद्विधेष्वेकवीरेषु यात त्रिदिवकेष्वथ  
 6 भूमेर्भूत्यै समुद्धृताद्भुजो राष्ट्रवर्मणः ॥ उदितो  
 7 दितागते वंशे कदंबानां महीभुजः जातायां हिमवत्प्रस्थाज्जाह  
 8 व्यामिव भूतये प्रजालज्जाकुलै रूपविनयप्रश्रयादिभिः श्लाघ
- II. B 9 नीयैर्गुणै स्त्रीणां प्रभवत्यामिवादिति ॥ विवस्वानिव माहेन्द्रया मुदयादिशि  
 10 भूभृतः स्वाहायां सुहुतादिष्टमनोरथइवानलात् ॥ पर्जन्यादिवभू  
 11 देव्यां सस्यसम्यङ्गहोदयः तस्मात्तस्य प्रभावत्यामजायतम  
 12 होदयः ॥ प्रजापालनदीक्षायां साक्षाद्धर्मात्मजस्स्वयं मंत्रशक्त्या स्वयं नीत्या
- III. A 13 चावर्जितबृहस्पतिः ॥ प्रभावोत्साहशक्तिभ्यां नाभाग इति वर्ण्यते स्वर्गीयसंपदा  
 येन म  
 14 हेन्द्रो प्यवधीरितः ॥ धनदोपि निधानेन त [र] सा तेजसां निधिः मनोनयनहारिण्या  
 कान्त्येन्दुर्यै  
 15 न निर्जितः ॥ आत्मानं श्रन्थते यस्य वाग्गुंफौघात् सरस्वती यस्य वक्षस्थलं श्रित्  
 16 सा राजश्रीरपि राजते ॥ काशमानाः पताकाश्च यस्य दिक्षु प्रतिष्ठिताः दिङ्मध्ये  
 17 दीर्घिकाश्चापि यस्य वारिप्रपूरिताः ॥ तेन पूर्णाभिषिक्तेन जनाह्लादिप्रभादिभिः ब
- III. B 18 न्धुना मर्त्यलोकस्य भूभुजा स्कंदवर्मणा ॥ प्राप्तराज्येन साम्राज्यसर्वलोकनमस्कृ  
 19 ता हतचोरा हरित् शश्वत् पूजाविधिरवर्धत ॥ धवळपुरमधिवसति विजय  
 20 स्कंधावारे कार्तिकमासे सूर्यग्रहणे शुक्लवारे पुनर्वसुनक्ष  
 21 त्रे हारीतगोत्रः ज्येतिषशकुननिमित्तादेशक्रियाकुशल विशिष्टशा  
 22 स्त्रप्रयोगपरिणत द्विवेदि कोत्तम्मशर्मणे ण्डत्तेरेनाहुविषये क
- IV. A 23 पुनीनदीसमीपे पूर्वदिशि मुद्गलविव्यूनाम ग्राम स्सर्वबाधपरिहारं उदकपूर्व  
 24 न्तः तस्य सीमांतरं पूर्वस्यां दिशि तुळदिल्गाले अन्ते वन्दु कळरावाय्कालोळ  
 25 कूडि अन्तेवन्दु नेरिल्गाले अन्तेवन्दु काण्णिदगाले अन्ते अंकोलेगाले अ  
 26 न्तेवन्दु तोरूयुळ कूडित्तु दक्षिणादेशेगलंतोरेण अन्ते वन्दु पश्चिमादेशेगे
- IV. B 27 लं म्मत्तंतोरेण अन्तेवन्दु उत्तरस्यांदिशि कोट्टुगूडले अन्तेवन्दु मूडायिन्वीळतन्द  
 28 नीरिल्लिवे अन्तेवन्दु तोल्मोरूडिण कल्कुण्णेण अन्तेवन्दु  
 29 वेट्टदामूडाय् हेरेणवन्दु तुळिदल्गालोळ कूडित्तुसमी अस्य दानस्य सा  
 30 क्षिणः षण्णवतिसहस्रविषयप्रकृतयः स्वदत्तां परदत्तां वा यो हरेत
- V. A 31 वसुन्धरां पष्ठिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः स्वदातुं सुमहच्छक्यं दुः  
 32 खमन्यस्य पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं बहुभिर्वसुधा भु  
 33 क्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं ब्रह्मस्वं  
 34 तु विषं घोरं न विषं विषमुच्यते विषमेकाकिने हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ इधर्मके  
 वक्रव  
 35 ण्यो बारणासियुळ सासिर्व[र] पाव्वरुं सासिरं कविलेयं कोन्द पातकनक्के कुनाचारि-  
 लिखितं

*Transliteration.*

- IB. 1. svasti jayaty arkka-karâpruta-bhâśvad emburuhakshaṇaḥ ksha[tra]  
chûdâmaṇim Miko vvikkarmma-va-
2. nâ-telaḥ<sup>1</sup> kulay ôñirathasyasya prajānān tāmra-bhājane prādurbhûtā  
hitâyā-
3. dau prajānā Tāmra-Kāśyapaḥ<sup>2</sup> Sahya-lêlâṭakâśadharâ-sadhakâ-dharâ-  
srâvâ-
4. dishya-vinrântîśa-kôśâ-kêśa-sâsanah<sup>3</sup> atimitvâdi-râjêshu Râjâdityô ha  
râja-
- IIA. 5. su prajā-pâlana-vikshâyâ jikshinêshu jîtâtasu<sup>4</sup> tadvidhyêshv êkavîrêshu  
tayâtava
6. svêndramâśvada bhûmôr bhutye samudbhutyâ bhûbhujâ Râshṭra-  
varmmaṇah<sup>5</sup> uditô
7. ditâ gatâd vamsâṭ Kadambanâ mahîbhujâḥ jâtayâ Himavat-prasthâ  
jinha-
8. tyâm iva bhûtayâḥ<sup>6</sup> prajñâ-lajjâ-kulâ-rûpa-vinayâ-prâśrayâmivah  
ślagha-
- IIB. 9. nîyair guṇah strîṇâm prâpayantya vivâditi<sup>7</sup> mivasvânîta-Mahêndrâm  
udâyâd diśi
10. (r) bhûbhṛitah Svahâyâ suhutâd ishṭa-manôratha ivânalât<sup>8</sup> parjjanyâd  
viva bhû-
11. javya-sasya-samyan-mahôdayah tasmât tasya Prabhâvatyâm ajâyata  
ma-

*Note*—There are too many errors in the text. The following amendments of the text are suggested as the probable correct readings which the engraver miscopied.

1. Read jayaty arkka-karâpûta-bhâśvad-amburuhêkshaṇah kshatra-chûḍâmaṇir Mikô vikrânta-vasudhâtalâh
2. Read kulayôni-ratasyâsya prajānâm tāmra-bhājanê prādurbhûtô hitâyâdau prajānâm Tāmra-Kāśyapaḥ
3. Read Sahyâjâ-lôla-kallôla-dharâ-srâvita-dîkṭaṭe vikrânta-vasudhâ-kôśê lilayâhita-śâsanah
4. Read atimitvâdirâjêshu Râjâdityô hyarâjata prajā-pâlana-dîkshâyâm akshinêshu jîtârishu
5. Read tad-vidhêshvêka-vîrêshu yâta-tridivakêshvatha bhûmêr bhûtyai samudbhûtâd bhûbhujô Râshṭravarmmaṇah
6. Read uditôditâgate vamsê Kadambânâm mahîbhujâḥ jâtâyâm Himavat-prasthâj Jâhnavyâm iva bhûtayê
7. Read prajñâ-lajjâ-kulai rûpa-vinaya-prâśrayâdibhiḥ ślâghaniyair guṇaih strîṇâm prabhavat-yâm ivâditim
8. Read vivasvân iva Mâhêndryâm udayâd diśi bhûbhṛitah Svâhâyâm suhutâd ishṭa-manôratha ivânalât

12. hōdayaḥ<sup>9</sup> prajā-pālana-dīkshāyām sākshad Dharmātmajā svayaḥ<sup>10</sup>  
vātta-sakya-svayā nitya-
- IIIA. 13. mavajvāda-Bṛihaspatih prabhāvōtaha-śaktibhyā Nābhāga iti  
vangate<sup>11</sup> dvaggaryya-sampadā yana Ma-
14. hēndra tyavadhīr iti Dhanadhānadhānēna ta[ra]sā tējasan nidhi<sup>12</sup>  
manō-nayana-saharānya-kāntēndur yya-
15. na nirjītaḥ ātmanah śraghatē yasya vāgupāghāsa Sarasvatī<sup>13</sup> yadi  
vakshaśraḥ śrī-
16. t sa rājaśrīr api rājate kāśyamayyar patākā yasya dikshu pratishṭitah<sup>14</sup>  
dimmaryō
17. dīrghah kāchapi yaśi vāri prabhūritah tēna pūrvābhishinna-prajānām  
hāri-prabhāvibhiḥ<sup>15</sup> ba-
- IIIB. 18. ndanaḥ<sup>16</sup> ma[r] tyā-lōkasya bhūbhujah<sup>17</sup> Skandavarmmaṇah<sup>18</sup> prāpta-  
nājyēna<sup>19</sup> sāmraja-sarvva-lōka-namaskṛi-
19. yah<sup>20</sup> hatāchāra-harītā śaśvat-pūjā-vidhi-vivṛiddhayat<sup>21</sup> Dhavaḷapuram  
adhivasati vijaya-
20. skandhāvārē Kārtthikā-māse<sup>22</sup> sūryyagrahaṇe Śuklavāre Punarvasu-  
naksha- [śā-
21. tre Ārida-gōtrah<sup>23</sup> jōtisha-sakuna<sup>24</sup> nimittādēsa-kriyā-kuśala-viśiṣṭa-  
stra<sup>25</sup>-prayōga-parīṇita<sup>26</sup> Dvivēdi Kottammaśarmmaṇe Eḍettogenāḍu-  
vishayē Ka-
- IVA. 23. ppuni-nadi-samipe pūrvva-disi (m) Muṭṭalavviyūr-nnāma-grāmam<sup>27</sup>  
sarvva-bādha-parihāram udaka-pū(m)rvva-

9. Read parjanyād iva bhūdēvyām sasya-samyān-mahōdayah tasmāt tasya Prabhāvatyām  
ajāyata mahōdayah

10. Read sākshād Dharmātmajas svayam

11. Read mantra-śaktyā svayam nityam avajūata-Bṛihaspatih prabhāvōtsāha-śaktibhyām  
Nābhāga iti varṇyate

12. Read svar-ggēya-sampadā yēna Mahēndrōpy avadhīritah Dhanadōpi nidhānēna tarasā  
Tējasān-nidhiḥ

13. Read manō-nayana-hāriṇyā kāntyēndur yyēna nirjītah ātmānam śranthatē yasya vāg-  
gumphaughāt Sarasvatī

14. Read yasya vakshasthalam śrīt sā Rājaśrīr api rājate kāśamānāḥ patākāś cha yasya dikshu  
pratishṭitah

15. Read dīn-madhyē dīrghikāś chāpi yasya vāri-prapūritah tēna pūrvābhishiktēna prajāhlād  
prabhādibhiḥ

16. Read bandhunā

17. „ bhūbhujā

18. „ Skandavarmmaṇā

19. „ rājyēna sāmraja

20. „ namaskṛitā

21. „ hata-chōrā harit śaśvat pūjāvidhir  
avardhata

22. Read Kārtika-māse

23. „ Hārīta-gōtrah

24. „ jyōtisha-śakuna

25. „ śāstra

26. „ parīṇata

27. „ grāmas

24. n dattah tasya sîmântaram pûrvvasyân dişi Tuḍilgāle ante bandu  
Kala-râ-bâykaluḷ
25. kûḍi ante bandu Nerilgāle ante bandu Koṇṇindagāle ante Ankolegāle a-
26. nte bandu toreyuḷ kûḍittu dakshiṇā-desegellam toṛe-e ante bandu  
paśchimā-deśege-
- IVB. 27. llaṃmattam toṛe-e ante bandu uttarasyân dişi Koṭṭugûḍale ante bandu  
mûḍāyin bîltanda
28. nîr-ilive ante bandu Tolmoṛaḍi-e Kalkuppe-e ante bandu Kondevaḍi-e  
ante bandu
29. beṭṭadâ mûḍây pore-e bandu Tuḍilgāloḷ kûḍittu sime asya dānasya  
sâ-
30. kshiṇah shaṇṇavati-sahasra-vishaya(h)-prakṛitayaḷ sva-dattām  
paradattām vâ yô harêta
- VA. 31. vaśundharâ<sup>28</sup> shasṭim-varsha-sahasrâṇi viṣṭâyâm jâyate krimiḥ svan  
dāttum sumahach-chhakyam duḥ-
32. ka(h)m<sup>29</sup> anyasya pâlanam dānam vâ pâlana[m] vêti dānâch chhrêyô  
nupâlanâ<sup>30</sup> bahubhir bbasudhâ<sup>31</sup> bhu-
33. ktâ râjabhis Sakarâdibhiḥ<sup>32</sup> yasya yasya yadâ bhûmi [s] tasya tasya  
tadâ palam<sup>33</sup> brahma-sva-
34. n tu visham ghôram na bhimsha<sup>34</sup> visham uchyate visham êkâkinam  
hanti brahmasvam putra-pautrikam<sup>11</sup> i-darminakke<sup>35</sup> bakra<sup>36</sup> ba-
35. ppoṃ Bâraṇâsiyuḷ sâsirvva [r] pârvvarum sâsiram kavileyam konda  
pâtakan akke Kunâchâri-likhitam

*Translation.*

**Lines 1-2.**

Be it well. Victorious is the crest-jewel of the kshatriyas, Mika whose eyes resemble the lotus flowers purified by the sun's rays and shining thereby and who has conquered the earth.

To this king who loved persons of noble birth was born in the early days in a vessel of copper (a son named) Tāmra-Kāśyapa for the welfare of his subjects.

**Lines 3-5.**

He ruled with ease the land conquered by him in the boundaries of which the waters of the Kâvēri (Sahyajā) with tremulous waves flow. Rājāditya shone surpassing ancient kings who never slackened in their vows to protect their subjects and who conquered their enemies.

28. Read vasundharām  
29. „ dukkham  
30. „ pâlanam  
31. „ vvasudhâ  
32. „ Sagarâdibhiḥ

33. Read phalam  
34. „ visham  
35. „ dharmakke  
36. „ vakra

**Lines 5-11.**

After several such matchless heroes departed to heaven was born to the king Rāshṭravarman who appeared on earth for its welfare, by (his queen) Prabhāvatī who was descended from the noble Kādamba line of kings and who thus resembled in glory the river Jāhnavī (Ganges) rising from the slopes of the Himavat and who seemed to excel Aditi by praiseworthy womanly qualities such as wisdom, modesty, nobility (kula), beauty, courtesy and loyalty, a son highly glorious (mahōdaya) like the sun rising in the region of Indra (east) from the Udaya mountain, like desires being obtained from (incantations of) *svāha* during oblations offered to fire (*Anala*), like the great rise (mahōdaya) of plants in earth from rain.

**Lines 12-17.**

This great son of Rāshṭravarman was a Yudhisṭhira (Dharmātmaja) in his determination to protect the subjects, scorned Bṛhaspati in his power of counsel at all times, was praised as Nābhāga by his brilliance and energy, surpassed even Mahēndra by his splendour deserving to be sung about in heaven (svah), overcame Kubēra in wealth and the sun in the quickness of movement, and the moon in his bodily lustre attracting the minds and eyes of people, and made even Sarasvatī feel abashed (or shrink) by the power of his speech. Even the goddess of royalty (rājaśrī) becomes brilliant when she dwells in his chest. His bright flags are set up in all cardinal regions and the lakes constructed by him throughout the area of his territory are full of water.

**Lines 17-19.**

By that king Skandavarman, who was anointed first (abhishiktēna) by the glances of his happy subjects, etc., who was a friend of the world, who obtained the sovereignty of his kingdom and who was honoured by all his subjects, all the quarters of the earth were freed from robbers and the worship of the gods prospered.

**Lines 19-23.**

While residing in his victorious camp at Dhavalapura, in the month of Kārtika on the occasion of a solar eclipse, Friday with the constellation Punarvasu, he granted with pouring of water and free of taxes to Dvivēdi (versed in two vēdas) Kottamaśarma of Ārida-gotra (Hārīta-gōtra), an expert in astrology, omens, prognostics and foretelling and the prescribing of rites to be performed for good luck, and deeply versed in all the śāstras and prayōgas (performance of religious ceremonies). the village Muṭṭalavviyūr, situated in the territory of Eḍettoreṇāḍu, near the river Kappuni to the east.

**Lines 24-29.**

Its boundaries : to the east Tuḷḍilgālu and proceeding in the same direction Kaḷarā-bāykāl (the channel of thieves), Neṇilgāl, Koṇṇindagāl, Ankolegāl and the river; to the whole of the south, the river; to the west also the river is the boundary : to the north, Koṭṭugūḍal; proceeding east comes the

waterfall (nîr-îlivu) : next comes Tolmoṛaḍi and heap of rocks (kal-kuppe) and Kondevaḍi and proceeding further in the same direction to the east of the mountain, the boundary ends in Tuḍilgal.

**Lines 29-30.**

The witnesses to this gift are the subjects of the Ninety-six Thousand province.

**Lines 30-35.**

He who confiscates land given by himself or by others will be born as a worm in ordure for sixty thousand years. It is very difficult to give away what belongs to oneself. It is also difficult to maintain another's gift. Between making a gift and protecting a gift, protecting is more meritorious than giving. By numerous kings such as Sakara the earth has been enjoyed. To whomsoever the land belongs at the time, the fruit thereof (of making a gift) accrues. The property of the Brahmans is a terrible poison and poison (ordinary) is no poison. Poison kills only one while the property of Brahmins (when seized) will destroy the sons and grandsons also. He who obstructs this charity will incur the sin of slaying thousand Brahmans and tawny cows at Bâraṇâsi (Benares).

**Line 35.**

The writing of Kunâchâri.

**NOTE.**

These plates were found in April 1936 at Basavanpura, near Nanjangûḍ in the Nanjangûḍ Taluk of Mysore District. They were said to have been discovered by a farmer of the village named Chan-nappâji Arasu while digging in the backyard of his house in the above village. They were subsequently purchased from him by the Mysore Archæological Department.

The plates are of copper and five in number each measuring  $8 \frac{5}{8}'' \times 2 \frac{5}{8}'' \times 1/10''$  with a ring and seal. The outer diameter of the ring is about  $3\frac{3}{4}''$  and of the seal  $1\frac{1}{4}''$ . There is a circular hole in the left side of the plates for the ring to pass through. The ring was not cut at the time the plates were discovered. The seal is interesting and unique. It has in relief a rudrâksha or a jack-fruit with strung bow to left and an elephant goad to right with a leaf and crescent moon above and a drum below. The plates are covered with writing on both sides except on the front side of the 1st plate and the back of the last plate. Each page contains 4 to 5 lines and each line has about 30 letters.

The language is Sanskrit except the lines describing the boundaries of the land granted and an imprecation which are in Kannaḍa. The first part up to line 19 consists of Sanskrit verses in Anuṣṭup metre and the next four lines in Sanskrit prose. After this come five lines (24-29) describing the boundaries of the land and are in

**Description of the Plates.**

**Language.**



Kannāḍa prose. Then follow five lines in Sanskrit, one line (30) in prose describing the witnesses and four lines (30-34) in Anuṣṭup verses containing imprecations against the violators of the grant. We have next a line (35) containing an imprecation in Kannāḍa prose and lastly the name of the engraver in Sanskrit in the same line (35).

The Sanskrit verses as engraved are full of errors. There are far more errors in the present plates than in the Kōmaralingam plates of Ravidatta edited by Fleet in Ind. Ant. XVIII, P. 362 and which on that account have been declared spurious by that scholar. As the text stands, the first 19 lines in the present plates do not often give a clear meaning. But these errors seem to have been due to the ignorance and carelessness of the engraver who did not understand the import of the Sanskrit stanzas which he found in some authentic source and transcribed them faultily. The remaining portions in Sanskrit are comparatively free from errors.

The Kannāḍa prose used (lines 24 to 29) seems to belong to the 7th or 8th century A.D. The lengthening of the last vowel in the genitive singular, *e.g.*, kaḷarā bāykaluḷ, beṭṭadā mūḍāy in lines 24 and 29 and the use of uḷ in the locative are indications of an early period. But oḷ is also used for the locative in line 29. The Kannāḍa portion is free from the engraver's errors which shows that the engraver knew Kannāḍa well but was ignorant of Sanskrit.

The grant is said to have been made from the capital Dhavaḷapura. This place cannot be identified. We have the village Kittūr in Heggadadēvankōṭe Taluk, Mysore District, called Kīrtipura in inscriptions which may possibly be equated, with Dhavaḷapura as *kīrti* or fame is often described as *dhavaḷa* or white. But one cannot be certain of this. The witnesses are said to be the subjects of the *Shan-ṇavati-sahasra-vishaya* (96,000 country). This phrase which is also used in other records (*e.g.* Ālur grant of the Ganga yuvarāja Mārasinga published in p. 72 of M.A.R. 1924) indicates the territory known as Gangavāḍi Ninety-six Thousand which included parts of the present Mysore, Hassan and Kadur Districts. The village granted Muṭṭalavviyūr cannot be identified now. It is said to be situated on the east bank of the Kappuni river which is the same as Kapinī or Kapilā river which flows in Heggadadevankōṭe, Nanjangūd and T.-Narsipur Taluks of the Mysore District and joins the Kāvēri river. Eḍettore-nāḍu-vishaya or Eḍettore-nāḍu province in which Muṭṭalavviyūr is stated to be situated is often referred to in inscriptions and seems to include parts of the Nanjangud and neighbouring Taluks. (E.C.III, Mysore 55 ; Nanjangud 44, 134, etc.). It is to be noted that in this record there is no reference to Punnāḍ or Pumrāshṭra of which Rāshṭravarmaṇ was king.

The characters are well-carved and seem to belong to the type of the old Kannāḍa writing of the eighth century A.D. They appear to be later than those of the Māmbaḷli plates which have been assigned to about 550 A.D. by Narasimhachar (M.A.R.

### Geography.

### Paleography.

1917, P. 41). A few features may be noted: The tails of 'ra' and 'ka' are fully connected with the cross strokes while those of conjunct 'r' and medial 'u' rise fully to the level of the serifs. Medial 'a' often descends lower than the bottom of the letter. Paleographically the plates may be assigned to about 700 A.D. or a little later. The characters are thus definitely different from those of the Mâmbaḷli plates and resemble those of the Komaralingam plates assigned by Fleet to the close of the eighth or the beginning of the 9th century.

The present record, *viz.*, the Basavanpur grant of Skandavarman is of great interest as it is the third record so far found relating to the genealogy of the kings of Punnâḍ. The first of these records in the order of publication is the Komaralingam grant of Ravidatta noticed by Rice and published by Fleet (Ind. Antiquary XVIII, P. 362). The Mâmbaḷli plates of Prithvîpati published by R. Narasimhachar in the Mysore Archæological Report for 1917, p. 41 form the second record of the Punnâḍ kings and the present plates of Skandavarman are a welcome addition to the above two.

No reference however is made to Punnâḍ in the present record of Basavanpur. The Komaralingam plates refer to Punnâṭa-râjya and its capital Kitthipura as the kingdom and royal residence of the lineage of kings described therein. The Mâmbaḷli plates describe Râshṭravarman, the father of the donor Prithvîpati as the king of Pum-râshṭra. As the present record of Basavanpur plates refers to a grant made by Skandavarman, son of Râshṭravarman of the Tâmbra Kâśyapa lineage described in the Mâmbaḷli plates and as the village granted in the Basavanpur plates is said to be situated on the bank of the Kapinî river which flows through Punnâḍ, it is certain that the present record is also directly connected with the kingdom of Punnâḍ.

Punnâḍ or Punnâṭa was an ancient kingdom situated in the south-west of Mysore including parts of the Heggadadêvankôṭe Taluk and the surrounding territory. Its capital seems to have been Kittûr called also Kîrtipura (see E.C. IV, Heggadadêvankôṭe Taluk 56). The name Punnâṭa corresponds with the Ponnata mentioned by Ptolemy in the 2nd century where he specially states that beryl was found. The Chandravaḷli inscription of Mayûra-śarman, circa 258 A.D. states that the Kadamba king Mayûraśarman defeated the Puṇâṭas (M.A.R. 1929, P. 50). Punnâḍ is described as a Six-thousand province in an inscription of the Ganga king Śivamâra (E.C.III, Nanjangud 26). The Gummareḍḍi plates of Durvinîta (C. 550 published in M.A.R. 1912, p. 30) speak of him as the son of the beloved daughter of the Punnâṭa king Skandavarman and as the ruler of the whole of Paṇṇâḍ and Punnâḍ. Durvinîta's mother is named Jyêshṭhâ in the record. Harishêṇa, the author of Bṛihat-kathâ-kôṣa, dated in 931 says that the Buddhist sangha went by their guru's direction to the Punnâṭa country, situated in the south. An inscription

in the Dodballâpur Taluk, Bangalore District, refers to one Hoysana Yalalaparasa as the ruler of the Punnâḍ seventy (E.C. IX, Dodballapur Taluk 38) and two in the Devanahalli Taluk, of the same district refer to a Punnâḍ king, (*ibid*: Devanahalli 41 and 43). But these merely contain references to Punnâḍ kings and no genealogy of the Punnâḍ dynasty. Punnâḍ seems to have no connection with Padinâḍu according to Fleet (Ind. Ant. 18, P. 363), but Dr. Saletore seems to support the old view of Rice that it was a part of Padinâḍ (Indian Culture, October, 1936, P. 304).

The present record, *viz.*, the Basavanpur plates of Skandavarman gives the genealogy of the Punnâḍ king as follows: There was an early king named Mika, the crest-jewel of kings. To him was borne in a vessel of copper a son named Tāmra-kāśyapa. He or his son and successor (the relationship of Tāmra-kāśyapa to the next king is not explicit in the record) was Rājāditya. After several kings of the dynasty came Rāshṭravarman. His son by the Kadamba princess Prabhāvatī was Skandavarman, the royal donor of the village Muṭṭalavviyūr on the banks of the Kappuni river in the Eḍetorenâḍ to a Brahman astrologer named Kottammaśarma.

The Komaralingam plates of Ravidatta also contain a genealogy of Punnâḍ kings but the succession of kings therein is thus given:—Rāshṭravarman of the Kāśyapa family, his son Nāgadatta, his son Bhujaga who married the daughter of Singavarman, his son Skandavarman, ruler of Punnâṭa-rājya and his son Ravidatta, the donor in the grant whose victorious camp was at Kitthipura.

Comparing the genealogy in the three grants we find the following: None of the grants is dated fully and no cyclic or śaka year is given in any of them. The name Rāshṭravarman is common to all the three grants. He is said to be a descendant of Kāśyapa in the Komaralingam plates and of Tāmra-Kāśyapa in the Māmballi and Basavanpur plates. The reason for this epithet Tāmra is given in the Basavanpur plates as the birth of the king so-called in a copper vessel for the welfare of the world. Whether his name itself was Tāmra-Kāśyapa or whether it was merely his title and his real name was Rājāditya cannot be determined. But since the name Tāmra-Kāśyapa is given to the lineage in the Māmballi plates it is probable that his name was Tāmra-Kāśyapa and Rājāditya was his son. Previous to Tāmra-Kāśyapa we have a name Mika in the Basavanpur plates who is said to be the father of Tāmra-Kāśyapa. The next name is Viṣṇudāsa of the Māmballi plates. He may have been the father of Rāshṭravarman, since his name is mentioned immediately before Rāshṭravarman in the Māmballi plates. His name is not found in the Basavanpur plates apparently because there was no necessity to give the names of all the ancestors of Skandavarman, the donor and a statement is made in lines 5 and 6 that after Rājāditya, several great kings of the line ascended to heaven before Rāshṭravarman became king and the phrase *tadanu*

is given in the Mâmbaḷḷi plates before the verse in praise of Viṣṇudâsa and after the invocatory verse addressed to the god Viṣṇu.

Coming to Râshṭravarman we learn that he had three sons and the eldest of these sons was Prithvîpati according to the Mâmbaḷḷi plates. The second son was apparently Skandavarman the donor named in the Basavanpur plates. The third son was Nâgadatta of the Komaralingam plates but the relative rank between Skandavarman and Nâgadatta is merely conjectural. The descendants of Nâgadatta are next named in the Komaralingam plates as Bhujaga, his son Skandavarman (apparently so named after his grandfather's brother), and his son Ravidatta.

Regarding Râshṭravarman's queen we find her named Prabhâvati and she is said to be the daughter of a great king of the Kadambas in the Basavanpur plates. Her father however is not named in the grant. In the Mâmbaḷḷi plates as published we find Râshṭravarman's queen is named Prajâvati and she is said to be a descendant of the Hârîta lineage (M.A.R. 1917, P. 41). But the facsimile of the record (opposite P. 44 in plate XIII, line 4 of III a) shows the name as Prabhâvati or Pravâvati. She is hence identical with the Prabhâvati, queen of Râshṭravarman referred to in the Basavanpur plates. As the Kadamba kings are known as Hârîti-putras in their grants, the statement that she is a descendant of Hârîti found in the Mâmbaḷḷi plates partly supports the statement that she was the daughter of a Kadamba king found in the Basavanpur plates. She is praised as a model of feminine virtues both in the Mâmbaḷḷi and Basavanpur plates.

As none of the three grants relating to the Punnâḍ kings is dated we find it difficult to definitely determine their dates. Of the three the earliest so far as genealogy is concerned is the Mâmbaḷḷi record belonging to Prithvîpati, the eldest of the three sons of Râshṭravarman, and next the Basavanpur plates belonging to another son of Râshṭravarman named Skandavarman, and lastly the Komaralingam plates belonging to a Ravidatta, a great-grandson of Nâgadatta, son of Râshṭravarman. There is some difficulty about the name Prithvîpati as the Mâmbaḷḷi plates stop after describing Prithvîpati and it is possible to take Prithvîpati as an epithet describing some king not named. But as Narasimhachar says (on P. 41 of the M.A.R. 1917) "A doubt may naturally arise as regards Viṣṇudâsa and Prithvîpati being personal names but the context appears to leave no room for such a doubt."

Taking the details of the dating given in the present grant (of Basavanpura) we learn that the gift was made by Skandavarman during Kârtika-mâsa, solar eclipse, Śuklavâra, and Punarvasu-nakshatra. Similar details are given (Phâlguna-mâsa, Âdityavâra, Rêvatīnakshatra, and Sûrya-grahaṇa) in the Komaralingam grant and no date in the Mâmbaḷḷi grant. Coming to the Basavanpur grant, the details of dating given do not suffice to determine the date correctly. Further it does not

seem to be possible to find the constellation Punarvasu on the New moon day of Kārtika according to any luni-solar system current now.

If we try to arrive at the date of the Basavanpur plates from the kings named therein, we find that there is only one king, *viz.*, the Punnâḍ king Skandavarman whose name occurs in the grants of the other dynasties of kings of the time known to us. As stated before, Avinîta, the Ganga king is said to have married the daughter of the Punnâḍ king Skandavarman and had a son by her named Durvinîta who became the next Ganga king (M.A.R. 1912, P. 35). Avinîta is generally assigned to the middle of the sixth century and Durvinîta to the next generation. If Skandavarman of the present record is taken to be the same as Skandavarman, grandfather of Durvinîta, his date would be about 50 years earlier than that of Durvinîta. But there is divergence of opinion about the date of Durvinîta himself; Rice, Saletore and others suggesting C. 500 A.D. and Narasimhachar, Dubreuil and others accepting C. 600 A.D. On the basis of the latter date, Skandavarman may be assigned to about 550 A. D. Further Skandavarman is said to be the son of a Kadamba princess. We are told in the Tālgunda inscription that the Kadamba king Kākushtha gave his daughters in marriage to the Gupta and other kings (E. C. VII, Shikarpur 176). But he is assigned to the middle of fifth century (Moraes : Kadamba Kula) and if he could have given his daughter to the Punnâḍ king Râshṭravarman, the date of Râshṭravarman would be C 475—500 A. D. Thus Skandavarman's date would be C. 500 or C. 525. But this chronology of the Kadambas is not free from doubt.

But a close examination of the Basavanpur plates raises serious doubts about their authenticity. The incorrect Sanskrit verses and the extremely faulty orthography of the Sanskrit words are unusual in authentic royal plates. The paleography of the record reviewed above and its comparison with the Māmbaḷli grant indicate its date as about 700 A. D. while the grantor is alleged to be Skandavarman who lived probably about 525 or 560 A. D. The date given in the record is an impossible one, since the Punarvasu Nakshatra cannot occur on the Amāvāsyā day of Kārtika. Thus the present grant deserves to be considered as spurious just as Fleet has condemned the Komaralingam plates (Ind. Ant. Vol. XVIII, P. 362). But it cannot be agreed that they are both useless for history, since it is clear that the person who drafted this grant has copied out, though in clumsy and mutilated Sanskrit, the verses which occur in its lines 1-19 from some authentic original grant of Skandavarman similar to the Māmbaḷli plates (which have been assigned to C. 550 on the basis of its paleography, and believed to be genuine, see P. 41. M. A. R. 1917). In any case, the traditional genealogy of the



It may be noted that a monastery for the ascetics of the Vīraśaiva sect (*virakta-mattha*) has been standing in Mallanamūle since 1669 A. D. (E. C. IV, Gundlupet Taluk 64 and 65).

## 55

To the west of the village Tāṇḍya in the hobli of Chikkayyana-chhatra, on a stone set up to the east of the Sômesvara Mâdesvara temple. [Plate XXV]

Size 3'-6" × 3'

Old Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಚಿಕ್ಕಯ್ಯನಛತ್ರದ ಹೋಬಳಿ ತಾಂಡ್ಯ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸೋಮೇಶ್ವರ ಮಾದೇಶ್ವರ  
ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ನಟ್ಟ ಕಲ್ಲು.  
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

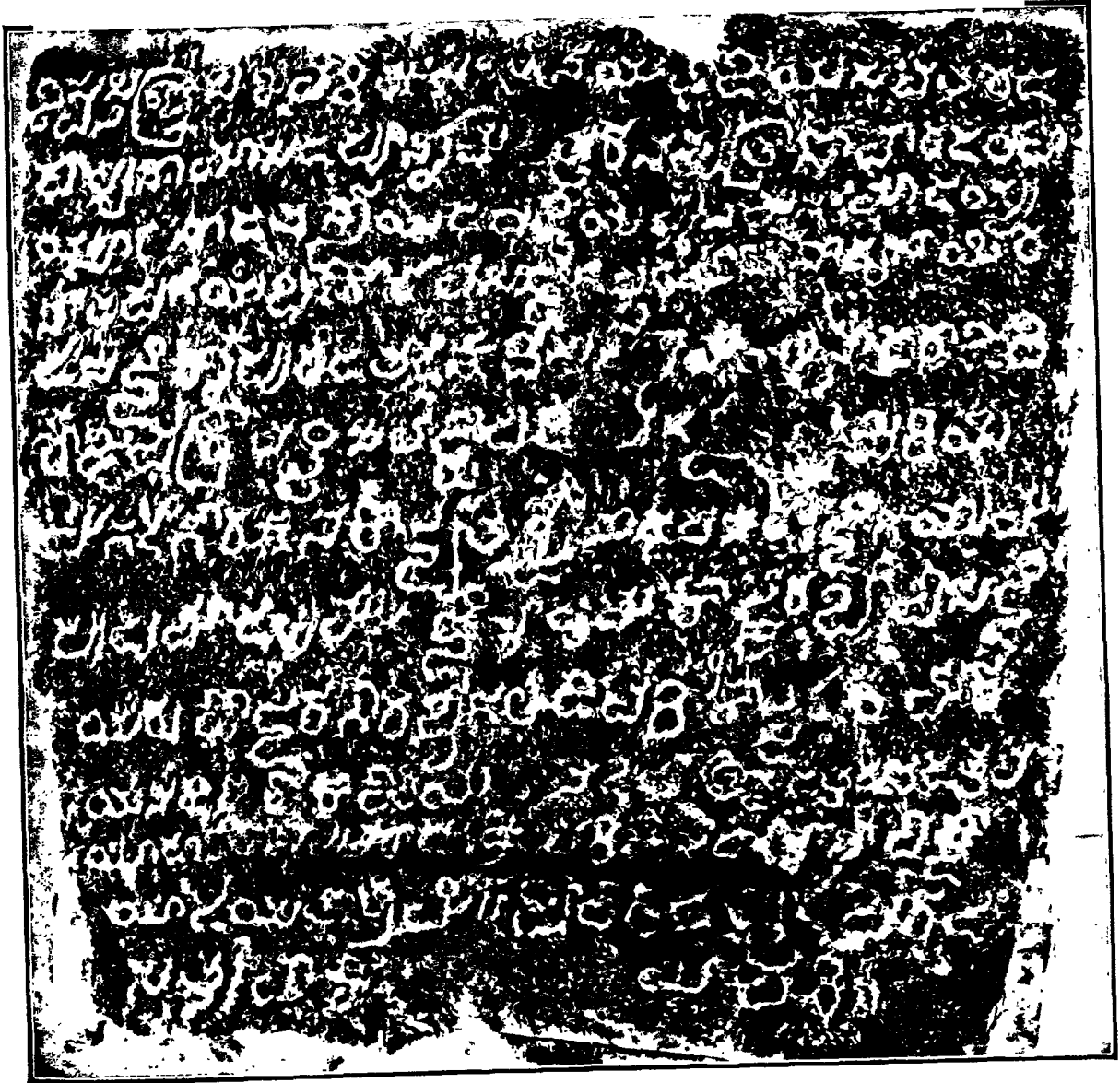
ಪ್ರಮಾಣ 3½' × 3'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಸಖವರಿಷಂ ೯೭೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ
2. ಪಾಲ್ಗುಣಮಾಸದ ಪೂರ್ಣಿಮೆ ಉತ್ತರೇನಕ್ಷತ್ರಂ ಸೋ [ಮ] ವಾರದರ್ ಮ
3. ಯೂರ್ನಾಡತಣ್ಡಿಯದ ಎಳ್ಳಿಯಮ್ಮನಮಗಂ ಮಾದಯ್ಯ
4. ನಾಡಪಗೆಯಬಂಕೆ ದೇವಸೆಟ್ಟಿಗೆ ಎಡದೊಳುನಾಡುಸಾಯಿರ
5. ದ ಸೆಟ್ಟಿ ಕಾರಪುರದ ತಳಕ್ಕಧಿಪತಿ ಶ್ರೀಮಯ್ಯನಾಡರಾಜಾಧಿ
6. ರಾಜ ಚಕ್ರವತ್ತಿ ಸರ್ವಜ್ಞ ಪದದ ಗಣ್ಣನಾಪಿರಿಯ
7. ಮಗಳ್ ಗೌರಕ್ಕನಕೊಟ್ಟು ತಣ್ಡಿಯದಪರದವಟ್ಟಿಗೆಯುಮಂ
8. ಪುಳುಮಾದಲು ಮುಟ್ಟಿವಾಳುಮಂಕೊಟ್ಟರಬಾವಿಸೆಟ್ಟಿ
9. ಯರು ಕೊಟ್ಟರ್ ಗೌರಬ್ಬೆಗೆ ಅದಿವರಿಕೊಟ್ಟರ್ ಈಮೇರೆ
10. ಯನಳಿದೊರ್ ಕವಿಲೆಯನಳಿದೊರ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
11. ಯೋಹರೇತವಸುನ್ನರಾ ಪಪ್ಪಿವರಿಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣಾ
12. ಯಾಂ ಜಾಯತೆ ಕೃಮಿ || ಬಾವಿಸೆಟ್ಟಿಪೇಳೆ ಬರೆದಂ
13. ಸತ್ಯವಾಕ್ಯ . . . . . ಯಾಚರಿ

*Transliteration.*

1. svasti śrī Sakha-varisham 976 neya Vijaya-samvatsarada
2. Pālgūṇa-māsada Pūrṇame Uttare-nakshatram Sô [ma] vâradal Ma-
3. ysûr-nâḍa Taṇḍeyada Eṭṭiyammaṇa magam Mâdayya
4. nâḍa-pageya-banke Dêvasettige Eḍadorenâḍu-sâyira-
5. da Setṭi-Kârapurada taḷakkadhipati śrī Maysunâḍa rājādhi-
6. rāja-chakrava [r] tti sarvajña-padada gaṇḍanâ piriya-
7. magal Gaurakkana koṭṭu Taṇḍeyada parada-vattigeyumam
8. puḷumâḍalu muṭṭivâlumam koṭṭar Bâvisettige-
9. yaru koṭṭar Gaurabbega adivari koṭṭar î mêre-
10. yan alidor kavileyā alidor sva-dattam para-dattam vâ
11. yô harêta vasundharâ shasṭi-varisha-sahasraṇi viṣṭâ-

TANDYA STONE INSCRIPTION OF THE GANGA KING SATYAVAKYA.



(No. 55—p. 140.)





12. yām jāyate krimi || Bâvisetṭi pēle baredam  
 13. Satyavākya . . . . . yāchari

*Translation.*

Be it well. In the śaka year 976, the year Vijaya, in the month Phālguna, on the full moon day with Uttare constellation and Monday :—

To Dêvasetṭi, a fire to the enemies of the nâḍ, Mâdayya, son of Eḷṭiyamma of Taṇḍeya in Maysûr-nâḍu gave Gaurakka, the eldest daughter of the chief of Seṭṭikârapura in Eḍedorenâḍu Thousand who was a native of Maysunâḍu and who had obtained the title (of *sarvajna* all-knowing) from Râjâdhirâja chakravatti.

He also gave him the *Paradavattige* of Taṇḍeya and the muṭṭivâlu of Puḷumâḍalu.

Bâvisetṭi gave *adivari* to Gaurabbe. He who destroys this grant (*mēreyan alidor*) will be guilty of the sin of killing cows. He who confiscates land given by oneself or others will be born as a worm in ordure for 60,000 years.

Satyavākya . . . yāchari wrote this to the dictation of Bâvisetṭi.

*Note.*

This inscription is dated S' 976 (second digit doubtful) Vijaya sam. Phālguna full moon day, Uttarâ constellation and Monday. S' 975 corresponds to the cyclic year Vijaya and taking this as the year intended the date corresponds to 24th February 1054 A. D. On this date the constellation Uttarâ is found to continue for 21 ghaṭikas after sun-rise but it is a Thursday and not Monday as stated in the grant.

The inscription seems to refer to the Chôla king Râjâdhirâja (Râjâdhirâja-chakravarti). The engraver of the inscription is named Satyavākya . . . yāchâri and his name indicates that he was a dependant of Satyavākya, the Ganga king. The practice of the royal dependants being named after the kings is not uncommon. Satyavākya referred to here was probably one of the last of the Ganga kings and a successor of Nîtimârga who ruled in S' 935 (M. A. R. 1935, P. 91). If the date is taken as S' 916 the weekday and nakshatra would be correct. But it would be too early for Râjâdhirâja Chôla and the year would be Jaya.

The meaning of the grant is far from clear. Who the father of Gaurabbe was cannot be determined, whether he was Mâdayya or somebody else not named who was the chief of Seṭṭikârapura and probably a subordinate of Râjâdhirâja. The meaning of the word *adivari* is not clear. It seems to mean a kind of dowry. Similarly the significance of *paradavattige* of Taṇḍeya and *muṭṭivâlu* of puḷumâḍalu is not definitely known. Puḷumâḍalu seems to be the name of a village similar

to Hulimâvu and Immâvu in the Nanjangud Taluk. Paradavattige might be the name of a tax or might mean a band of cloth (paṭṭige) worn by the chief of merchants (*parada*) as a badge of honour.

Muṭṭivâlu might mean either a tax or a sword in the clenched hand and used as symbolical of the dignity of the chief of merchants. But one cannot be certain of this.

Regarding the place-names used in the grant we find Maysunâḍ and Maysûr-nâḍ used for the district round the present Mysore city (E. C. III Mysore 16: VI Kadur 9), Tanḍeya is the same as Tâṇḍeya, the village where the present inscription is found. Eḍedoreṇâḍ or Eḍettoreṇâḍ is met with in several inscriptions of Mysore and T.-Narsipur taluks in the Mysore District and indicates the region round T.-Narsipur where the Kapilâ joins the Kâvēri river (See E. C. III, Mysore 55, T.-Narsipur 100, 106, etc.).

The usual imprecatory stanza is found at the end of the grant.

## 56

To the south of the Jaina basti in the village Êchiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapilâ, below the figures of Râmadêvaru and Ammanavaru.

Size 3' × 10".

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಏಚಿಗನಹಳ್ಳಿ ಬಸ್ತಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಹೊಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ದೇವರ  
ಮತ್ತು ಅಮನವರ ಪಾದಗಳ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 3' × 10"

1. ನಳನಂತ್ಸದಲಿ ಕೊಲೆಯತಲರಿ ಬೊಳ ಸತ ಅವರ ಅಮ
2. ಆಕಮ ಸತ ಕೆತಿಪ ಹೆಂಡತಿ ಚಲುದೇವಿ ಸತ
3. ಕಾಳಸ್ತಿಲಿಂಗ

## Note.

This short inscription in characters of the 16th century records that certain persons named Bôla, watchman of Kôṭhe (same as Beṭṭadakôṭe or the Gôpâlasvâmi hill), his mother Akamma and Kêtipa and his wife Chaududêvi all died in the year Naḷa. It seems to be stated that they were all absorbed in the god Kaḷastilinga, the famous holy place in North-Arcot District.

On a stone to the north of the Jaina Basti in the same village Êchigana-halli (Nanjangud 43 Revised.)

Size 2' × 1'—6".

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರಭಾಗದಲ್ಲಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು 43ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಾಡು.)

1. ಕೇತಗೊಂಡನಮಗಮ || ಮೇಘಚಂದ್ರದೇ || [ಮಾಣಿಕ್ಯನಂದಿ] ದೇವರು | ಬದ್ಧ ? ದೇವರು
2. ದ್ವಗೊಂಡ ವರು

Note.

Above the inscription published as No. 43 of Nanjangud Taluk are certain sculptures representing Jaina gurus and their disciples seated. There is also a female figure standing. The names of some of these are given in two lines above the inscription. These names are Kêtagoṇḍa's son Maddagoṇḍa, Mêghachandradêvaru, .....dêvaru, Barddadêvaru ?—The inscription below speaks of the guru Mêghachandradêva having died on Śl 1293 Virôdhikritu Mâr. śu 15 Â and a *nisidige* (monument for the dead set up by the Jainas) having been prepared by his disciple Mâṇikadêvaru. The date corresponds to Sunday 23rd November 1371 A.D.

GUNDLUPET TALUK.

At the village Manchahalli in Bêgûr hobli, on a fragmentary stone lying in front of the Mallêdêvaru temple.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಂಚಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲೇದೇವರ ಗುಡಿಯ  
ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 2'

- |                        |                          |
|------------------------|--------------------------|
| 1. . . . ಬಹರು . .      | 6. ನೀಮೆಯಲುಕೊಟ್ಟರು ಯಥಮ್ಮವ |
| 2. ಕಾಂಚನನದರು ? ಗಂಗೆ    | 7. ನು ಅಳಿದರು ಗಂಗೆ        |
| 3. ಯತಡಿಯ ಕವಿರೆಯ        | 8. ಯ ತಡಿಯಕವಿರೆಯ ಕೊಂಡ     |
| 4. ಕೊಂಡ ಪಪಕೆ ಹೋ [ಹ] ರು | 9. (ಪಪಕೆ) ಪಪಕೆ ಹೊಹರು     |
| 5. ಅ ಮಚಿ ಹಳೆಯ ಚತು      |                          |

Note.

This inscription is incomplete, the top portion of the inscription slab being ost. It seems to record the gift of the village Machihalli (same as Manchahalli) with all its four boundaries to some one. An imprecation that the violators of the grant will incur the sin of killing cows on the banks of the Ganges is also given.

No date is given nor is the king at the time of the grant named. The characters belong to the 16th century.

## TUMKUR DISTRICT INSCRIPTIONS.

KUNIGAL TALUK.

59

At Sante Māvattūr in Kunigal hobli on a slab lying buried in the land to the south of the Narasimhasvāmi temple.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೇಬಳಿ ಸಂತೆ ಮಾವತ್ತೂರಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನರಸಿಂಹದೇವರ ಇನಾಮತಿ ಗದ್ದೆಯಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½'×2'.

- |               |                   |
|---------------|-------------------|
| 1. ಮೂಲತೂ      | 5. ಬನು ಅಳವಿದ      |
| 2. ರಾಗೌಡ ಕೊಟ  | 6. ಡ ಗೋಲುಮಾಲು     |
| 3. ಕೊಡಗಿಯಗ    | 7. ಸಕ್ಕೆ ಎಣಗಿದವನು |
| 4. ದೈಯನು ಅವನೊ |                   |

Note.

This records the grant of a rent-free wet land by the gaṇḍa of the village Māvutūr as *koḍagi* probably for services in the temple of Narasimhasvāmi and contains an imprecation that those who violate the grant will be guilty of the sin of eating cow's meat.

The characters are of the 18th century A.D. No king is named nor is any date given.

60

On a māstikal to the west of the same temple.

Kannada language and characters.

ಅದೇ ನರಸಿಂಹದೇವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ನಿಂತಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು.

- |                 |                    |
|-----------------|--------------------|
| 1. ಮೂಲತೂರ ಗಂಗಗೌ | 3. ತಿಪ್ಪರ ಲೂಡದಲಿ ? |
| 2. ದನ ಸೊಸೆ ಮಗನಿ | 4. ತೋಳುಕೈಗೊಟ್ಟಳು   |

Note.

This inscription engraved on the right arm of the *māstikal* at Sante Māvattūr records the death of a female named Magasiti (?), daughter-in-law of Gangagaṇḍa of Māvattūr during the attack on her village? (*pura-ūḍa*). The meaning of this phrase *pura-ūḍa* is not quite clear. She is said to have given her arm and hand (*tōlu-gai-gottālu*) which indicates that she died as *sati*.

No date is given. The characters seem to belong to the 16th century A.D.

Near the village Arakere, in the hobli of Kunigal, on a boulder to the south of Gavimatha.

Kannada language and characters.

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಅರಕೆರೆ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಗವಿ ಮಠದ ಬಂಡೆಯ ಮೇಲೆ  
ಬರೆದಿರುವುದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಸೌಮ್ಯಸಂವತ್ಸರದ ಅಷಾಢ ಶು|| ೧ ಲು ಶ್ರೀಮತು
2. ಹೆರರು ಸಿಂಹಾಸನದ ಲಿಂಗಣೊಡೆಯರು ದೇವರ ಸಿಷ್ಯರು ಪಟ್ಟದ ಸಿದ್ಧವೀರಂಣೊಡೆಯರು ದೇವರು ಅವರಸಿ
3. ಪೈರುಪಟ್ಟದಲಿಂಗಣೊಡೆಯರು ದೇವರು ಅರಕೆ ಯಮುಟದವರು ಚೆನ್ನವೀರಂಣೊಡೆಯರು ದೇವರು ಮೂವರುದೇವ [ರು]
4. ಏಕಸ್ತರಾಗಿ ಮಾಡಿದನನ [ನ] ದ ಕೃಪವೆಂತೆಂದರೆ ನಮು ಅರಾಧ್ಯರು ಅಧಿಕಾಲದಲಿವೆ ಪುರದಸಿದ್ಧರಾಮದೇವರ
5. ಗವಿಯನು ಭಕ್ತಿಮಾಡಿದ ವಿವರ ಆಗವಿಗೆ ಸಲುವೆ ಚತುರ್ವಿಮೆಯೊಳಗಾದ ತೋಟಗದೆ ಹೊಲಕೆಜೆಯಿಷ್ಟ ನು ಭಕ್ತಿಮಾಡಿಕೊ
6. ಟಭಕ್ತಿಯೂ ಅಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆಯದೇಕೆಂದು ಬರೆಸಿಕೊಟ್ಟನಾನನಂ ||
7. . . . ಗಳಿ
8. . . . ದೇವರ
9. . . . .
10. ಅಳುವಿದರು

Note.

This inscription incised on a rock near a cave containing a *gaddige* (or tomb) of a Viraśaiva saint popularly known as Phirangisvānigalaṃ of Hire-maṭha records the perpetuation of a grant of lands for services in the cave, including the worship of the tomb. Three Viraśaiva gurus named Paṭṭada Siddha Viraṇṇodeyaru-dēvaru disciple of Lingaṇṇodeyaru-dēvaru, head of the matt at Herūr, and his disciple Paṭṭada Lingaṇṇodeyaru-dēvaru and Channavīraṇṇodeyaru-dēvaru of the matt at Arakere are said to have assembled and set up this śāsana to perpetuate the gift of the lands made by their *śrādhyaṇu* (guru or spiritual ancestor) for the ever-lasting cave of Purada Siddharāmadēvara-gavi. The lands are said to consist of gardens, rice lands and dry fields situated within the four boundaries of the *gari* (cave). The details about the lands and the imprecations, etc., are lost, the lines below being quite worn out and illegible.

It is said by the people around that there was a matt near the cave and that a considerable portion of the wet lands under the tank at the village Arakere situated near the cave belonged to this matt and that when the matt fell into ruins the villagers occupied the same.

The date is not given in terms of any era, only the cyclic year Saumya and the tithi, Āshāḍha śu 1 are given. The characters seem to belong to the 17th century and Saumya may correspond to 1659 A. D.

## 62

At the village Kadagattûr in Kodigênahalli hobli, in the ceiling of the central portion of the *navaranga* in the Janârdana temple.

Kannada language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕಡಗತ್ತೂರು ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ ನವರಂಗದ  
ಮಧ್ಯಭಾಗದ ಮುಚ್ಚಳದಲ್ಲಿ.

1. ಭಾವಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶು ಜಲಾ ಕಡಕತೂರ ಸೇನದೋವರಾಮರಸ
2. ರಮಗಲಖಯನೂ ಜನಾರ್ದನ ದೇವರಿಗೆ ಹೂವಿನ ಕೆಲ್ಲಸಮಾಡಿಸಿದನು
3. ಚಲುಡರಸರಮಗ ಕೊಂಡರಸನೂ ಜನಾರ್ದನ
4. ಕೃಷ್ಣಗೆ ಸದಾನಮಸ್ಕರಿಸುತ್ತಾಯಿದಾನು

*Note.*

The first two lines of this inscription record that Lakhaya, son of Râmarasa) sênabôva of Kadagattûr got the carvings made (hûvina-kelasa mâḍisidaru) in the Janârdana temple.

The second two lines record the obeisance made by Koṇḍarasa, son of Chaudarasa, at all times to the god Janârdana Kṛishṇa.

The record is not dated in the Śaka or any other era. Only the cyclic year Bhâva and the tithi, Chaitra śu 5 are given. The characters seem to belong to the 18th century and the date may be equivalent to 29th March 1754 A.D., taking the year Bhâva dated Ś 1676.

## 63

At the same village Kadagattûr, on a pillar in the south wall of the Bhimêśvara temple.

Kannada language and characters.

ಅದೇ ಕಡಗತ್ತೂರು ಭೀಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- |                       |                        |
|-----------------------|------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಕಡಕದೂರ | 4. ರಂ ಪ್ರವರ್ತಿಸೆ ನನ್ನಾ |
| 2. ಭೀಮೇಶ್ವರ ದೇವಗೃಹ    | 5. ದೀವಿಗೆಗೆ ಅಣು        |
| 3. ಶುಭಕ್ರಿತು ಸಂವತ್ಸ   | 6. ರಪಣ್ಣ ಈ ಬೂಮಿ        |

*Note.*

This records the grant of some land by Apanṇa of Ârûr for the service of perpetual lamps for the god Bhimêśvara of Kadakadûr (Kadagattûr) in the year Śubhakṛit.

The characters seem to belong to the 11th century and the Śubhakṛit of the record may be equivalent to 1062 A. D.

MADRAS PRESIDENCY.

KURNOOL DISTRICT.

BANGANAPALLE STATE.

64

At the temple of Yagantêśvara near Banganapalle, on the first inscription slab.

Kannada language and characters.

ಕರ್ನಾಟಕ ದಿವ್ಯಕ್ಕೆ ಬಂಗನಪಲ್ಲ ಸಂಸ್ಥಾನದಲ್ಲಿ ಬಂಗನಪಲ್ಲಗೆ ೭ ಮೈಲಿದೂರದಲ್ಲಿರುವ ಯಗಂತೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿನ ೧ನೆಯ ಕಲ್ಲು.

1. ಸೃಷ್ಟಿ ಪ್ರತಿವಲ್ಲಭ ಮಹಾರಾ [ಜಾಧಿರಾಜ ಪರಮೇ]
2. ಸ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ಸತ್ಯಾಸ್ರಯಕು [ಆತಿಥಕಂ ಚಾಳು]
3. ಕ್ಯಾಭರಣಂ ಶ್ರೀಮತು ತ್ರಿಧುವನಮ [ಲ್ಲದೇವರವಿಜಯ]
4. ರಾಜ್ಯಮುತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧ [ಮಾನಮಾಚಂದ್ರಾರ್ಕ]
5. ತಾರಂಬರಂಸುತಮಿರೆ ಸ್ವಸ್ತಿ [ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಯವಿನಯಸಂ]
6. ಪಂನಂನುಡಿದು ಮತ್ತೆ ಪೇಳನಂ ?
7. . ಗ ವಿಕೃಮಾದಿತ್ಯಂ ಮದನಾವತಾ ರಂಶ]
8. ರಣಾಗತ ವಜ್ರಪಂಜರಂ ದಾರಿದ್ರ್ಯತ [ರುಕುತಾರಂ] . .
9. ಸ್ವರ ವೀರಾವತಾರಂ ಸಮಸ್ತಜನಲೋ [ಚನ ಮನೋಹರಂ]
10. ನಿಧಾನಮಧ್ಯಾನಕಲ್ಪವಿಕ್ಷ . .
11. ತುಟರಾಯರ ಕುತ್ತಿ ದಾನಿಯೆನಿಸಿ ? [ನೆಗಲನಾ]
12. ಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ
13. . ಮಹಿಕರ ? ಕೇತ ಮಲ್ಲನಾಯಕ ಶ್ರೀ [ಚಾಲುಕ್ಯವಿ]
14. ಕ್ರಮಕಾಲ ಖಿನೆಯ ಕರನಂವಚ್ಚರದ
15. ಸಮೇತ್ಯಮಾಗೆ ಊರಿನ್ನಂಟದಗಲ
16. ೧೮ ಮರಕೆಯಂ ಇ [ಂ] ದ್ರೇಶ್ವರಧರ್ಮ
17. ಕಂ ಪೂಜಾಪುನಕ್ಸರಕ್ಕಂದೆ . . .
18. ರ ರಾಮದೇವಜೀಯರ್ಗ್ಗ ಧಾರಾಪೂರ್ಣ
19. ನಾನ ಇಥ [ಮ್ಯ] ಮಂ ಇಮ್ಮೊದರಾಚಂದ್ರ
20. ಸಲಿಸುವರು ? ಇದಕೆ ಆರೊಬ್ಬರನು
21. ದೆ ಪ್ರತಕುಲರದವರು ವಣರಸಿ
22. ಲ್ಲ ಬ್ರಹ್ಮಣರುಮಂ ಕವಿರೆಯುಮನ
23. ಸ್ವದತಪರದತಾಂವಾ ಏಹರೇತುವಸು
24. ಷಷ್ಠಿರ್ವರಿಷ ಸಹಸ್ರಣಿ ವಿಷ್ಣುಯಾಂಜಾ

Note.

Photo prints of this and the following inscription were received from the Dewan, Banganapalle State (Kurnool District, Madras Presidency), who writes that they were found in the Yagantêśvara temple situated about seven miles from Banganapalle and about 12 miles from Nandavaram, which was the capital of



Nandachakravarti, the ancient ruler of the Banganapalle State according to tradition. The photos are somewhat defective and hence the reading is difficult.

The present inscription has several lacunæ at the end of each line, the inscription stone being cut off on the left side. The characters and the language are in Kannada and belong to the end of the 11th or the beginning of the 12th century.

The record belongs to the reign of Tribhuvanamalla Vikramāditya-dêva (VI), Western Chalukya king at Kalyâni who reigned from 1076 to 1126 A.D. The titles given to him are lord of the earth, king of kings, supreme lord, an ornament to the family of Satyâśraya, a jewel to the Châlukyas. A subordinate of the king named Kêtamalla Nâyaka is next mentioned with titles, such as one who would never speak against his own word, a Vikramāditya in liberality? an incarnation of Manmatha, an adamant cage for refugees, an axe to the tree of poverty, an incarnation of Vîra (Vîrabhadra), pleasant to the eyes of all, a kalpa tree in the afternoon?

He is said to have granted a wet land with 18 trees (cocoanut trees?) to the north of the village for services, and charities connected with the god Indrêśvara to Râmajîya. An imprecation is next given for those who violate the grant.

The date is given as the year Khara, 36th year of Châlukya Vikrama kâla and corresponds to 1111 A.D.

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At the same place near Banganapalle, on the second inscription slab.

Telugu language and characters.

ಅದೇಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಲ್ಲು.

ತೆಲುಗುಕರ ಮತ್ತು ಭಾಷೆ.

- |   |   |
|---|---|
| 1. . . . . ಮಚ್ಚಸ್ತುಂನಂ                    | 12. ಯ್ಯುಕುಧಾರಾಪೂರ್ವಕಮು ಸೆಸೆನುಮಂ           |
| 2. ಮಂಲಿಪಾರ್ಜುನ ದೇವುನ ಸಂದರುಶ . . . .       | 13. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ       |
| 3. ತನನಾಟಿಕಿ ಶಕವರುಷಂಬುಲು . . . . .         | 14. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು     |
| 4. ಗುನೆಂಟಿ ರವುದ್ರಿಸಂವತ್ಸರ ಕಾರ್ತಿಕ . . . . | 15. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ          |
| 5. ನಾಡುಗುತ್ತಿ ರಾಜ್ಯನು ಪಡೆಕಂದ . . . .      | 16. ನಿಷ್ಕಲಂಭವೇತ್ತು    ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ |
| 6. ನ್ನಂಚಾವಡಿರೋನು ಪ್ರಾತಪಾಡುಯೆಂ . . .       | 17. ಯೋಹರೇತುವಸುಂದ್ರ ರಾಪ್ಪಿವರಿ              |
| 7. ಟಮಲ್ಲಪಾರ್ಜುನ ದೇವುನ ಅಮೃತಪದ . . .        | 18. ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯ              |
| 8. ಂನ್ನು ಅಂಗರಂಗ ಜೋಗಾಲಕುಂನುಸಂ . . .        | 19. ತೇಕ್ರಿಮಿ    ಯೀಶಾಸನಂ ಪ್ರಾಶಿ            |
| 9. ಮಾಂನೈಮುಗಾನು ವಿಜಯಬುಕ್ಕರಾಯ . . . .       | 20. ನೊಂ ಮೂರಾರಿ ದೇವುನಿಕೇಸವದೆ               |
| 10. ರಮನಿ ಅಚಂದ್ರಾರ್ಕ್ಯಸ್ತಾಯಿಗಾನುಯೆ . . .   | 21. ಯೀ ಶಾಸನಂ ಮಲ್ಲಚೆನ ಓಜ                   |
| 11. ಟಿ ಮಲ್ಲಪಾರ್ಜುನದೇವುನ ಗುರುದೇವಂ<br>ಸೋಮ . | 22. ದೇವುರಂಗಣ ಮೋಜುನಗು                      |

## Note.

The first line of this record and several letters at the end of lines 2-10 are cut off and lost. It seems to record the gift of some land in the village Prâtapâḍu belonging to Peḍekanda .... châvaḍi, in the Gutti kingdom for the food offerings and for the illuminations and decorations of the god Mallikârjuna. The donor is not named. He seems to have been a subordinate of Vijaya Bukkarâya and the grant is stated to have been made for his welfare but the meaning of line 9 is not quite clear as some letters are lost after the word Vijaya Bukkarâya. The grant is said to have been made over to Gurudêvaim Sômayya dwelling in the temple of Mallikârjuna? It is also stated that the donor made the grant on the occasion of a visit paid by him to the above temple.

The usual imprecatory verses follow next.

The śaśana is said to have been written by Kêśavadêva, son of Murâridêva and engraved by Ranganamôju? son of Malli Chenavôja.

The date is not fully given. The śaka year is lost. Only the cyclic year Raudri is found. The characters seem to belong to 14th century and Vijaya Bukkarâya may be Harihara II's son Bukkarâya of Vijayanagar and the Raudri may correspond to 1380 A.D. But one cannot be certain of this.

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## INSCRIPTIONS IN THE BOMBAY PRESIDENCY.

## DHARWAR DISTRICT.

A copper plate grant dated Ś 1622 of the Keladi queen Chennammâji in the possession of Chandrasêkhara śâstrigal, principal, Gangâdhara Sanskrit College, Hubli.

Size 8" × 12½"

Kannada language and characters.

ಧಾರವಾಡ ಡಿ| ಕುಬ್ಜಳ್ಳಿಯ ಚೌನಿನಲ್ಲರುವ ಗಂಗಾಧರ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಅಧ್ಯಕ್ಷರು  
ಶ್ರೀಚಂದ್ರಶೇಖರ ಶಾಸ್ತ್ರಿಗಳು ಹಾಜರುಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 8" × 12½" (ಮೇಲರುವ ಉಂಗುರವೂ ಸೇರಿ).

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಭಾಯಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ
3. ವರುಷ ೧೬೦೨ನೆಯ ಸಿಧಾರ್ಥ ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಶು ೧೦ ಲು ಕೆಳದಿಸಂವತ್ಸಾನ
4. ರಾಯ ರಾಜಗುರು ಶ್ರೀಮತ್ಸಜನಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥಿ
5. ವಿ ಮಹಾ ಮಹತ್ತಿನ ವಳಗಾದ ಕೆಳದಿ ಕಾಶಿಪೀಠದ ಭಟ (ಮಠ) ದ ಶ್ರೀಗುರುಕೆಂಚ
6. ವಿರಸ್ವಾಮಿಗಳ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಪರಂಪರೆಯ ಶ್ರೀಗುರು ಶಿವಲಿಂಗಸ್ವಾಮಿ
7. ಗಳಿಗೆ ಯದಮಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುಧ ವೈಧಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ

8. ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾ
9. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ
10. ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
11. ರಾದ ಚೆನ್ನನಂಜಯವರೂ ಬರಸಿಕೊಟ್ಟ ಭೂವಾನ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
12. ದರೆ ಗುರುಮನೆ ಅರಮನೆವಂದಾಗಿ ನಡೆದ ನಂಮ ಪೂರ್ವಜರು ಜನ್ಮಗುರುಗ
13. ಳಾದ ತಂಮ ಗುರುಪರಂಪರೆಗೆ ಬಿದರೂರು ಕೆಳದಿ ಸಾತಗೆರೆ ಕೆರೆಮಠ ಸದಾಶಿ
14. ವ ಸಾಗರ ಅಣಲಿಕೊಪ್ಪ ಹೊರಗುದಿಗೆ ಅದ್ದರಿ ಮಾಲದಿ (ಎ ?) ಹಂದಿಗೋಡುಕಾನ್ತೆ
15. ಮುಂತಾದ ಗ್ರಾಮಗಳ ಸಂಪನ್ಮಾನ ಶಾಖಾ ಮಠಗಳಿಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ
16. ಬಿಟ್ಟ ಭೂಸ್ವಾಸ್ತೆಗಳಲ್ಲದೆ ಮಠದ ಕಟ್ಟಲೆ ಕಂದಾಚಾರ ಹರಗುರುದೇವ
17. ಪೂಜಾವಿನಿಯೋಗ ನಡೆಸುಬಗ್ಗೆ ಕೆಳದಿ ಪುರದ ತಾಳವಳ್ಳಿ ಬನದಗದ್ದೆವಳ
18. ಗಣಗದ್ದೆಯಿಂದ ಬಿಬಿ ಜಿಕೆ ಬಿ ೧೦೮ ಗಂ||೮೩ ಲುಗ ೯ ಬಿ ೨ ಕೆ ಬಿ ೧೦
19. ಗ ೨೨೨ ಲು ಗ ೪೪೪ ಉಭಯಂ ಗ ೧೩೪೪ ತೋಟದ ಸ್ತಳದಲ್ಲುಧರ

ಹಿಂಭಾಗ

20. ಣ ೬೦ಕೆ ಹೆಕದ ಅಡಕೆ ಮರ ೧೪೫೦೦ ಕೆ ಗ ೨೪೦ ಉಭಯಂಗ ೨೫೩ ೮
21. ೪ ಯಿನ್ನೂರ ಐವತ್ತು ಮೂರುವರಹಂನು ನಾಲ್ಕು ಹಣವಿನ ಭೂಮಿ
22. ಯನ್ನು ಯೀಗ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಿರುವ ಯೀ ಭೂಮಿಗೆ ನೆಟಲಿಂಗ
23. ಮುದ್ರೆ ಕಲ್ಲಿನೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಿಣ ಅಗಾಮಿ
24. ನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
25. ಯಾದೆಯಲಿ ಅಗುಮಾಡಿಕೊಂಡು ನಿಮುಶಿತ್ಯ ಪರಂಪರೆಯಾಗಿ
26. ಅನುಭೋಗಿಸಿ ಮಠದ ಧರ್ಮವನಡಿಸಿ ಬಹಿರಿಯಂದು ಕೊಟ್ಟಧರ್ಮ
27. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋ ನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹುದಯಂ
28. ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉ
29. ತಂ ದಾನಾಪಾಲನಯೋ ಮುಢ್ಯದಾನಾ ಭೈಯೋನುಪಾಲನಂ ದಾನಾತ್ಸರ್ಗ
30. ಮವಾಪೋತಿ ಪಾಲನಾದಾಹುತಂ ಪದಂ

ಶ್ರೀಸದಾಶಿವ.

*Transliteration.*

1. namas tūṅga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-rambha-mū-
2. la-stambhāya Śambhave svasti śrī-jayābhyudaya Śāli-vābana śaka-
3. varusha 1602 neya Sidhārthi-samvatsara Āśvija śu 10 lu Keḷadi-samvastāna
4. rāya-rāja-guru śrīnat sajana-śudha-śivāchāra-sampanna dyāvā-pruthi-
5. vi-mahā-mahattina vaḷagāda Keḷadi Kāśipitṭhāda bhaṭada śrīguru Kemcha-
6. vira-svāmigaḷa śiśya praśiśya parampareya śrī guru Śivaliṅgasvāmi-
7. gaḷige Yadava-murāri Kōṭekoḷāhāḷa viśudha-vaidhikādvaita-sidhāmtta-
8. pratishṭāpaka Śiva-guru-bhakti-parāyaṇa-rāda Keḷadi Sadāśivarāya-nā-
9. yakara vaṃśōdbhavarāda Samkama-nāyakara prapautraru Sidappa-nāyakara

10. pautraru Śivappa-nâyakara putraru Sôma-sêkara-nâyakara dharma-patniya-
11. râda Chemnammâjijavarû barasi koṭa bhû-dâna-sâsanada krama-venṭem-
12. dare gurumane aramane vaṁdâgi naḍada naṁma pûrvajaru janma-guruga-
13. lâdatammaguru-paramparege Bidarûru Keḷadi Sâtagere Keremaṭha Sadâsi-
14. vasâgara Aṇalikoppa Horagudige Adderi Mâlâd (v ?) i Handigoḍu Kânle
15. muṁtâda grâmagala samvastâna sâkhâ-maṭha-galige Śivârpitavâgi
16. biṭṭa bhû-svâste-gaḷallade maṭhada kaṭṭale kaṁdâchâra Hara-guru-dêva-
17. pûjâ-viniyoga naḍasubagge Keḷadipurada Tâlavalli-banada-gadde vaḷa-
18. gaṇa gaddeyimda bi kha 5 ke kha 1 ra ga 1 3 lu ga 9 kha 2 ke kha 1 ra
19. ga 2 2 lu ga 4 4 ubhayam ga 13 4 tôṭada staḷadallu bhara-

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20. ṇa 60 ke hakida aḍake mara 14,500 ke ga 240 ubhayam ga 253 5
21. 4 yimnnûra aivattu mûru varahamnu nâlku haṇavina bhûmi-
22. yamnu yîga Śivârpitavâgi biṭidheve yi bhûmige neṭa linga-
23. mudre kallinoḷagulla nidhi nikshêpa jala pâshâṇa akshiṇi âgâmi
24. sidha sâdhyamgaḷemba ashta-bhôga tēja-svâmmiyavanu pûrva-mari-
25. yâdeyali âgumâḍikonḍu nimma śiṣya-parampareyâgi
26. anubhôgisi maṭhada dharmava naḍisi bahiri yemdu koṭṭa
27. sâsana âditya-chamdrâvanilô' nalaś cha dyaur bhûmir âpo hrudayam
28. Yemaś cha ahaś cha râtriś cha ubhê cha samdhye Dharmaś cha jânâti
- narasya ura-
29. tam dâna-pâlanayôr madhye dâna chhrê-yônupâlanam dânat sarga-
30. m avâpnôti pâlanâd achyutam padam

Śri Sadâśiva.

*Translation.*

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar of the city of the three worlds.

Be it well. In the prosperous year 1622 of the Śâlivâhana era, the year Sidhârthi, on the 10th lunar day of the bright half of Âśvîja:—

To the illustrious guru Śivalingasvâmi, the royal preceptor of the kings of the Keḷadi kingdom, possessed of the pure and righteous conduct of Śivâchâra (Vira-śaivas), belonging to the *Mahâmahattu* (the order of gurus), of the heaven and earth and to the succession of priests descended spiritually from the guru Kenchavirasvâmi of Kâṣipîṭha-maṭha in Keḷadi:—

Chennammâji, lawful wife of Sômaśekhara Nâyaka, who was the great-grandson of Sankanna Nâyaka, grandson of Sidappanâyaka, and son of Śivappanâyaka, descended from Sadâśivarâyanâyaka of Keḷadi, Yaḍava-Murâri, kôṭe-kôlâhala, establisher of Viśuddha-vaidikâ-dvaita-siddhânta and a devotee of Śiva and gurus got executed the following sâsana recording the gift of land.

Our ancestors who looked upon the gurus and palace as one (treated with equal regard) granted various estates of land for propitiating the god Śiva to your line of gurus, who are our ancestral gurus, for the branch matts of the *samsthānam* situated in the villages Bidarūr, Keḷadi, Sātagere, Keremaṭha, Sadâśivasâgara, Aṇalikoppa, Horagudige, Addêri, Mâlad (v ?)i, Handigôḍu, Kânle, etc. In addition to the above we have now granted, for carrying on the usual duties of the matt and police and for the expenses to be incurred in connection with the worship of Śiva, gurus and gods (dêvapûjâ), lands of the annual revenue of 253 varahas and 4 haṇas consisting of (1) rice-fields in Banada-gadde in Tâlavalli belonging to Keḷadipura of the sowing capacity of 5 khaṇḍugas with a revenue of 9 varahas at the rate of  $1\frac{1}{2}$  varahas and 3 haṇas for a khaṇḍuga and (2) rice-fields in the above with the sowing capacity of 2 khaṇḍugas with a revenue of 4 varahas and 4 haṇas at the rate of 2 varahas and 2 haṇas for a khaṇḍuga and (3) 60 *bharaṇas* in Tôtada-stala containing 14,500 areca trees planted therein with an annual revenue of 240 varahas. All these lands we have given away to you to please god Śiva with all the eight rights of possession and enjoyment of treasure above ground or buried, water springs, minerals, imperishables, future rights, ready wealth and possibilities within the boundary stones set up in the land bearing the marks of linga. You may enjoy the same following the old usage, in succession from the guru to the disciple and carry on the duties (dharma) of the matt. Thus have we given the dharma-sâsana. The sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night and two twilights, and Dharma know man's deeds. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one goes to Svarga, by maintaining it he attains a region from which there is no fall.

Śrī Sadâśiva.

*Note.*

This grant records the gift of some lands in Tâlavalli Banadagadde in Keḷadipura made by the queen Chennammâji of Keḷadi to her janma-guru (guru from birth) named Śivalingasvâmi of Kâsipîṭhada-maṭha at Keḷadi. Keḷadi is a village near Sâgar in Sâgar Taluk, Shimoga District and was for some time capital of the Keḷadi Nâyakas who later shifted their capital to Ikkêri and Bidnûr (later called Nagar). The donee was a Viraśaiva guru and belonged to the spiritual lineage of Kenchavîrasvâmi. The donor Chennammâji was the queen of Sômaśêkhara-nâyaka I and ruled from 1671 to 1697 A.D.

The date of the grant is given as S' 1602 Siddhârthi sam. Âśvija śu 10 corresponding to 4th October 1679 A. D.

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LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED  
ACCORDING TO DYNASTIES AND DATES.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			KADAMBA.
72	16	No date (About 450 A.D.) ...	Kakusthavarman ....
			PUNNATA.
126	53	No date. Kârtika mâsa, solar eclipse Śuklavâra and Punarvasu Nakshatra (Spurious).	Skandavarman ....
			CHALUKYA KINGS.
147	64	Khara, 36th year of Châlukya Vikrama kâla.	Vikramâditya VI ....
			CHALUKYA CHIEF.
114	40	No date ...	Goggi ....
114	41	Do ...	do ....
			GANGA.
140	55	Ś 976 Vijaya, Phâl. śu 15, Uttara Nakshatra, Sôma-vâra — 24th February 1054 A. D. Thursday (Weekday wrong).	Satyavâkya ....
			HOYASALAS.
66	9	No date ...	Ballâla I ....
88	22	Do ...	Narasimha I ....
60	2	Do	Vîra Ballâla II ....
59	1	Thursday, the 5th lunar day in the cyclic year Jaya.	Vîra Narasimha II ....

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and Remarks

Earliest authentic inscription discovered so far. Describes a battle between the Kadambas led by Vija Arasa and the Kêkayas and Pallavas in the presence of the warriors of the Sendrakas and Baṇas. Records the grant of the villages Palmaḍi and Mûlivaḷḷi to Vija Arasar by Mṛigeśa and Nâgendra on the advice of the governor Paśupati of the Bhaṭṭari family during the reign of the Kadamba king Kakustha.

Records the grant of the village Muṭṭalavviyûr in Eḍettorenâḍu by the Punnâṭa king Skandavarman of the Tâmrakâśyapa lineage and son of Râshṭravarman. Important as giving the lineage of Punnâḍ kings, but believed to be spurious.

Records the grant of some land to the god Indrêśvara by Kêtamalla Nâyaka, a subordinate of Vikramâditya (VI).

Records a battle between Bochiga, *mane-vagati* of Goggi and Uttavagaḷḷa.

Records the death of another house-servant (*manevagati*) of Goggi in the attack on the village Sangavaḷḷi.

Records the marriage of Devaseṭṭi with Gaurabbe, daughter of Râjâdhirâja Chakravarti sarvajñapadada-gaṇḍan and the grant of certain honours to Dêvaseṭṭi : engraved by Satyavâkya . . . . yâchâri.

Fragmentary inscription : contains the eulogy of Eṇṇeyanga and Ballâḷa I.

Records the death of the queen Bammaladêvi and the suicide of Châki-gauḍa on her death in connection with some vow.

Fragmentary. States that Vîraballâḷa was residing at Mahavaḷeyadurga and refers to the queen Bammaladêvi.

Refers to some battle at Marigavâḷa during the reign of Vîra Nârasingadêva.



## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS— <i>contd.</i>
84	19	Śaka 1152, Vikriti, Kārtika śu 9, Bṛihavāra (17th October 1230).	Narasimha II ....
120	47	Śaka 1,200, Bahudhānya sam, Chaitra śu 1, Ādivāra (24th April 1278).	Narasimha III ....
69	11	Sādhāraṇa sam. Phālguna śu 14, Ā (4th March 1311, Thursday ?)	Ballāḷa III ..
			VIJAYANAGAR.
90	24	Śaka 1282 Vikāri sam., Pushya śu 2, Guruvāra (22nd December 1359, Sunday ?).	Bukkaṇṇa Voḍeyar I ....
94	25	Śaka 1290, Kīlaka sam., Phālguna ba 10, Ā. (March 4, 1369).	Do ....
148	65	No date ....	Bukkarāya II ....
125	52	Śaka 1464, Plava sam., Māgha śu 14, Sô mavāra (January 30, 1542).	Achyutadēva ....
			BELUR CHIEFS.
61	4	Kali 4627, Sarvajit sam., Jyêshṭha śu 10 (11th May 1527).	Kṛishṇappa Nâyaka ....
87	20	S' 1492 Pramodûta sam., Bhâ. śu 3 (3rd September 1570).	Eṛe Kṛishṇappa Nâyaka ..
			KELADI CHIEFS.
149	66	Śaka 1602 Sidhārthi sam. Āśvīja śu 10 (4th October 1679 A.D.)	Chennammâji ....
96	26	Śaka 1630 Sarvajitu sam., Māgha śu 5 (January 16, 1708 A. D.)	Basappa Nâyaka ...
			NUGGEHALLI CHIEF.
89	23	No date ....	Chikka Virarājaya ....

arranged according to Dynasties and Dates—*contd.*

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### Contents and Remarks

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Viragal describing the exploits of a warrior named Mâraya in defending his village Hâlutoṭe.

Describes the establishment of a fair (sante) by Manchaṇa-dañṇâyaka and Chavunḍa-deva.

Viragal describing the exploits of a warrior Mallagaṇḍa at the time of Mussalman invasion (Turukâya-vâgidalu).

Records the grant of the village Chêramanahallî renamed Chandapura in memory of his brother Chandapa Voḍeyar by Teppada Nâgaṇṇa Voḍeyar to Mallinâtha Voḍeyar of Bêlûr and Koyade Voḍeyar. The king is said to have been residing at Hariharapaṭṭaṇa in Hoysaṇanâḍu.

Records the gift of some lands at Bâlêhallî, etc., by mahâpradhâni Mâdarasa Voḍeyar subordinate of Kumâra Virupaṇṇa Voḍeyar, governor of Âraga for services of the god Virêsvaradevaru at Bâlêhallî.

Records the gift of some land in Pratâpaḍu in Peḍekanda Châvaḍi in the Gutti kingdom for services of the god Mallikârjuna.

Registers the gift of the village Âlûr for services of the god Nanjunḍeśvara by Achyutarâyarû Apayya for merit to the king Achyutadêva-mahârâyarû at Hampe.

Records the gift of the village Bilugunda for the god Siddheśvara at Hâsana (Hassan) by Bukkaṇa Nâyaka for the merit of Kṛishṇapa Nâyaka.

Records the grant of a koḍagi to Viragoṇḍa of Mogasâvara by Sûrapanâyakaiya and the gaudus of Tagarenâḍ.

Records the gift of some lands of the annual revenue of 253 varahas by the queen to her family guru Śivalingasvâmi of Keḷaḍi Kaśîpîṭha.

Records the grant of some lands to the matt of the Viraśaiva priest Hâladevaru of Kuruva by the king.

Records the gift of the village Tolalu as umbali to the Nuggehallî chief Chika Virârâjaiya, son of Virârâja Vaḍer by Kṛishṇappa Nâyaka.

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## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
122	48	Śaka 1584, Śubhakrit sam., Chaitra śu 5 (14th March 1662).	Dēvarāja Voḍeyar ....
124	49	No date ....	Do ....
64	8	Do ....	Châmarāja Voḍeyar (VII) ....
102	31	Do ....	Châmarāja Voḍeyar (IX) ....
102	32	Do ....	Do ....
109	37	Śaka 1782 Siddhârthi sam., Āsvîja śu 10, Guruvâra (6th October 1859 A. D.)	Kṛishṇarāja Voḍeyar III ....
103	35	No date ....	Do ....
99	27	Chitrabhānu sam., Kârtika śu 12, Mangalavâra (26th November 1822 A. D.)	Do ....
139	38	Śaka 1750 Sarvadhâri sam., Jyêshṭha ba 10, Sthiravâra (7th June 1828).	Do ....
107	36	Śaka 1758 Durmukhi sam., Āsvîja śu 5 (15th October 1836 A. D.)	Do ...
139	54	Śaka 1776 Ānanda sam., Kârtika śu 10. Sônavâra (30th October 1854 A. D.)	Do ....
			PRIVATE GRANTS.
68	10	Śaka 1319, Iṣvara sam., Chaitra śu 10 Guru (8th March 1397).	....
112	39	Śaka 1457, Vijaya sam., Bhâdra- pada ba., 7, 10th Sept. 1533) taking Ś 1455 Vijaya.	....
115	43	Śaka 1436 (1514 A. D.) ....	Bhaṇḍâri Basavappa Voḍeyar
118	44	Śaka 1436, Bhâva sam., Śrâvaṇa śu 1 (22nd July 1514 A. D.)	Do ....

arranged according to Dynasties and Dates—*concl'd.*

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### Contents and Remarks

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Records the gift of the village Uppinahalli in Kaḷalesīme by the queen Dêvâjamma to the Vîraśaiva Matt newly built by her at Kaḷale.

Records the grant of some village by Kâmaṇa, mahâprabhu of Kârenâḍ to the sthânikas of the temples at Uppinahalli.

Contains the names of pilgrims to Râmanâthpur.

Records the gift of two lamp-stands to the Śântinâtha Basti at Mysore by the queen Dêvîrammaṇṇi.

Records the gift of some vessels for the abhishêka of the god at the above basti by the queen Dêvîrammaṇṇi.

Records the construction of the building called Manôranjana Mahalu by the queen Muddu Kṛishṇâjammaṇṇi.

The record consists of 24 anushtubh verses in Sanskrit invoking blessings on the king.

Records the gift of some land to Gurusântappa of the matt at Dyâvalâpura.

Records the construction of the temple of Mahalingeśvara and the tank of Lingâmbudhi and also the grant of some lands for the above temple by the queen Lingâjammaṇṇi.

Records the dedication of the temple of Prasanna Venkaṭêśa and other acts of charity made by Subrâyadâsa and his brother to God.

Records the construction of the temple of Basavêśvara at Mallanamûle by Gurikâra Mallayya of Ambâvilâsa, an officer in the king's palace.

Records the consecration of the god Vîrabhadra by ..... Vaḍer.

Records the grant of the village Chikkahalli in Bûtigahalli by Rangaya of Marupura to Sântayadêvaru of Kâṛeganahalli as śrôtra-guttage.

Records the grant of Sinḍenahalli, etc., by Bhaṇḍâri Basavappa Voḍeyar of Suttûr Matt to Agastyanâtha, *nambi* (priest) in the temple of Sangamêśvara at Nanjaluguḍ (Nanjangûḍ).

Records the gift of Boppanahalli, etc., by the above donor to Sirigeri Oḍeru at the temple of Sangamêśvara at Nanjangûḍ.

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## APPENDIX 'A'.

## CONSERVATION OF MONUMENTS.

*In the year 1935-36.**(Based on the Annual Report of the Government Architect, Bangalore.)*

During the year, 38 monuments were inspected and suggestions for the proper preservation of those in need of repairs were forwarded to the authorities concerned.

**Monuments Visited.**

Inspection Reports from the Revenue Sub-Division Officers have become very rare in spite of the Government Order of the 14th September 1920; only about 30

**Inspection Reports.**

reports have been received during the whole year. It is desirable that the several officers of the Public Works Department are also made to visit such of the ancient monuments as are within their jurisdiction and send up reports to the Superintending Engineers, the Government Architect and the Director of Archaeology so that timely action may be taken in the matter of preservation without waiting indefinitely for the reports from the Revenue Department. Orders of Government are being sought for on this point.

The renovation work of the temples at Bēlūr and Halebīl has made considerable progress and arrangements are being made to speed up the sanctioned programme of work. Government have, in their Order No. 1783-88—Muz.

**Renovation.**

238-35-4, dated 27th June 1936, sanctioned Rs. 19,000 for this work out of Chatram Savings Fund.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

(1) Narasimhasvāmi temple at Sugganahalli, Māgaḍi Taluk.

(2) Rāmēśvara temple at Kūḍli, Shimoga Taluk.

No fresh monuments were declared "Protected" during the year.

It was reported during last year that the Gaṇḍa-Bhēruṇḍa image on the top of the pillar at Belgāvi was knocked down and broken to pieces and that the pillar itself was gradually getting out of plumb. An estimate for

**Gandabherunda Pillar.**

Rs. 2,055 for repairing the pillar and another for Rs. 445 for the preparation of a fresh image to be installed in place of the broken one was sanctioned in the Government Order of 22nd November 1935 and the Archaeological Department has undertaken to get the new image made by a reputed sculptor of Mysore.

The total amount of the estimates sanctioned for Ancient Monuments and other Muzrai Institutions during the year is Rs. 1,28,890-15-10. A statement of

**Expenditure on Conservation.**

expenditure incurred during the year for the maintenance and repair of ancient monuments is appended.

STATEMENT OF EXPENDITURE INCURRED DURING THE YEAR  
1935-36 FOR THE MAINTENANCE AND REPAIR OF ANCIENT  
MONUMENTS.

BANGALORE DISTRICT.				Rs.	a.	p.
Gavipur	...	Gaṅgādharaśvara temple	...	1,453	0	0
Ardeśahaḷḷi	...	Inscriptions	...	10	0	0
Devanahaḷḷi	...	Tippu's Birth place	...	60	0	0
		Fort-wall	...	200	0	0
Kundāna	...	Palace site	...	30	0	0
Channapaṭṇa	...	Palace Building	...	507	0	0
Bangalore	...	Tippu Sultan's Palace	...	828	0	0
		Kempe Gowda's towers	...	51	0	0
		Fort Dungeon	...	43	0	0
		Cenotaph	...	60	0	0
		Baśavēśvara temple	...	1,545	11	0
		Venkaṭaramaṇasvāmi temple in Fort	...	400	0	0
Śivagaṅga	...	Gaṅgādharaśvara and Honnādevi temples.	...	2,361	0	0
Māgaḍi	...	Sōmēśvara temple	...	385	0	0
KOLAR DISTRICT.						
Kōlār	...	Bara Inam Makan	...	580	0	0
		Makbara	...	150	0	0
Nandi	...	Bhōga-Nandiśvara temple	...	737	0	0
		Yōga-Nandiśvara temple	...	821	0	0
TUMKUR DISTRICT.						
Seṭtikere	...	Yōgamādhava temple	...	965	0	0
MYSORE DISTRICT.						
Somanāthapūr	...	Kēśava temple	...	250	0	0
Seringapatam	...	Darya Daulat	...	75	0	0
		Other monuments	...	115	0	0
HASSAN DISTRICT.						
Javagal	...	Lakshmī-Narasimhasvāmi temple	...	550	0	0
Uṇḍiganāl	...	Chauḍēśvara temple	...	1,100	0	0
Gaṇḍasi	...	Kēśava devaru	...	210	0	0
Arsikere	...	Īśvara temple	...	320	0	0
Mosaḷe	...	Twin temples	...	880	0	0
Manjarābād	...	Fort	...	500	0	0
Haḷebid	...	Kēdārēśvara temple	...	100	0	0
		Hoysaḷēśvara temple	...	1,997	0	0
Bēlūr	...	Chennakēśava temple	...	6,450	0	0

## KADUR DISTRICT.

			Rs.	a.	p.
Amṛitāpura	...	Amṛitēśvara temple ...	...	120	0 0
Marle	. .	Siddhēśvara temple . .	...	100	0 0

## SHIMOGA DISTRICT.

Belgāvi	...	Gaṇḍabhēruṇḍa pillar	...	2,500	0 0
Udri	...	Lakshminārāyaṇasvāmi temple	...	1,450	0 0
Kūḍli	...	Rāmēśvara temple ...	...	820	0 0
Ikkeri	...	Aghōrēśvara temple ...	...	516	0 0
Keḷadi	...	Rāmēśvara temple ...	...	3,200	0 0

## CHITALDRUG DISTRICT.

Harihar	...	Hariharēśvara temple ...	...	604	0 0
Moḷakālmūru	...	Aśōka's inscriptions ...	...	60	0 0
Heggere	...	Bastī ...	...	20	0 0

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MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF  
ARCHÆOLOGY AND HIS ASSISTANTS.

*During the year 1935-36.*

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[\* Asterisk denotes Protected Monuments.]

Mysore District—

Naragunji-bore near Gaṇaṅgūr	..	Graves
Muddanhalli-maṇṭi		do
Seringapatam	...	*De Havilland's Arch
Yedatore	...	Arkēśvara temple
		Vighnēśvara temple
		Kaisāle-maṇṭapa
Krishṇarājanagar (New Yedatore)	...	Chandramaulīśvara and Nārāyaṇa temples
Sāligrāma	...	Yōgā-Narasimha temple
		*Rāmānujāchārya temple
		Jyōtirmayēśvara temple
		Ancient site
		Ancient course of the Kāvērī river
Chunchankaṭṭe	...	Rāma temple
Chikkahanasōge	...	*Ādinātha Basti

Hassan District—

Basavāpaṭṇa	...	Śāntīśvara temple
		Pranātārthiharēśvara temple
		Lakshmīkānta temple
		Shalbhāvarahitēśvara temple
		Sandalēśvara temple
Rāmanāthapura	...	Rāmēśvara temple
		Agastyēśvara temple
		Paṭṭābhirāma temple
		Gōgarbha and Gāyatri rocks.
Mallarājapaṭṇa	...	Lakshmaṇēśvara temple
Gorūr	...	Trikūṭēśvara temple
		Kailāsēśvara temple
		Vāsudēva temple
		Narasimha temple
Arkalgūd	...	Lakshminarasimha temple
		Amṛitēśvara temple
		Virabhadra temple
Śambhunāthapura	...	Svaśambhunāthēśvara temple
Bēlūr	...	*Channakēśava temple
Āndale	...	Ancient site



Dodḍagaddavalli	... *Lakshmidēvī temple
Halebīd	... *Hoysaḷēśvara temple
	*Basti buildings
	*Kēdārēśvara temple
Śeṭṭigere	... Dēvīramma temple
	Mahishāsuraṃardīnī temple
Karagaḍa	... Āñjanēya temple and inscriptions
Hāle-Bēlūr	... Vāsudēva temple
Malali	... Ancient temples
Manjarabad	... *Fort
Kadur District—	
Angaḍi	... Vāsantikā temple
	*Bastis
	*Kēśava, Pātālarudrēśvara and Mallēśvara temples.
Dēvavṛinda	... Rāmēśvara temple
Marle	... *Kēśava temple
	*Siddhēśvara temple
Khāṇḍya	... *Mārkaṇḍēśvara and Janārdana temples
Bālehonnūr	... Virabhadra temple at Bālehalli
Sringēri	... *Vidyāśankara, Janārdana, Śārādā and other temples.
Shimoga District—	
Āgumbe	.. Gōpālakṛishṇa temple
Mēḷige	... *Anantanāthabasti
	Venkaṭaramaṇa temple
	Chauki-Hoṇḍa
Humcha	... *Pāśvanātha basti
	*Padmāvatī basti
	*Pañchakūṭa basti
Nagar	... *Dēvagaṇḡa ponds
	*Fort
	Nilakaṇṭhēśvara,
	Āñjanēya and Guḍḍe-Venkaṭaramaṇa temples.
	*Palace of Śivappa-nāyaka
Kūḍli	... *Rāmēśvara and Narasimha temples.

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## APPENDIX 'B'.

List of Photographs taken during the year 1935-36.

Serial No.	Size	Description	View	Village	District
1	6½" × 4¾"	Vighnēśvara temple ...	Pillar ...	Ye latore ...	Mysore
2	Do ...	...	View of the temple and the Kāvērī river.	Do ...	do
3	Do ...	Jyōtirmayēśvara temple.	Doorway ...	Sāligrāma ...	do
4	12" × 10"	...	View of the Kāvērī river.	Chunchan-katte.	do
5	8½" × 6½"	Ādinātha basti ...	Doorway of the north cell	Chikkahana-sōge.	do
6	Do ...	Do ...	Interior view ...	Do ...	do
7	Do ...	Kēśava temple ...	Dvārapāla ...	Do ...	do
8	6½" × 4¾"	...	Viragal on the tank bund	Do ...	do
9	Do ...	...	Stone inscription on the tank bund.	Do ...	do
10-12	Do ...	.	Graves ...	Naraguñji-bōre near Gaṇaṅgūr.	do
13	Do ...	...	Do ...	Muddana-halli-maṇṭi	do
14	12" × 10"	Victoria Jubilee Hall	Back view ...	Mysore ...	do
15	8½" × 6½"	...	View of Krishnaraja Road	Do ...	do
16	6½" × 4¾"	...	Do ...	Do ...	do
17	8½" × 6½"	Rāmēśvara temple ...	South-west view ...	Rāmanātha-pur.	Hassan
18-20	6½" × 4¾"	Lakshmaṇēśvara temple.	Figures on the wall ..	Mallarāja-paṭṇa.	do
21	8½" × 6½"	Lakshmikānta temple	Lakshmi-Nārāyaṇa ...	Basavāpaṭṇa	do
22	Do ...	Trikūṭēśvara temple...	North-east view ...	Gorūr ...	do
23	Do ...	Do ...	North-west view ...	Do ...	do
24	Do ...	Narasimha temple ...	Yōgānarasimha ...	Do ...	do
25	Do ...	Vāsudēva temple ...	Vāsudēva ...	Hāle-Bēlūr.	do
26	Do ...	Do ...	Inscription stone ...	Do ...	do
27	Do ...	Vishṇu temple ...	Front view ...	Malali ...	do
28	12" × 10"	Fort ...	Yard ...	Manjarābad.	do
29	10" × 8"	Do ...	Do ...	Do ...	do
30	Do ...	Fort gate ...	Ceiling ...	Do ...	do
31	Do ...	Do ...	Front view ...	Do ...	do
32	12" × 10"	Hoysaḷēśvara temple.	East middle wall ...	Hālebīd ...	do
33	6½" × 4¾"	Durgā temple ...	Dēviramma figure ...	Settigere ...	dc
34	8½" × 6½"	...	Distant view of the Bābā-buḍan hills.	Karagaḍa ...	do
35	6½" × 4¾"	Āñjanēya temple ...	Stone inscription ...	Do ...	do
36	12" × 10"	Chandragupta basti ...	Sculptured screen ...	Śravaṇabelagola.	do
37	Do ...	Do ...	Do ...	Do ...	do
38	10" × 8"	Do ...	Doorway ...	Do ...	do
39	Do ...	Bhadraḃāhu cave ...	North-west view ...	Do ...	do
40	12" × 10"	Vindhyagiri hill ...	Gōmaṭēśvara figure ...	Do ...	do
41	10" × 8"	Do ...	Do ...	Do ...	do
42	6½" × 4¾"	Do ...	Do ...	Do ...	do
43-44	10" × 8"	Do ...	Views of Kalyāṇi and Chandragiri.	Do ...	do

APPENDIX B—*contd.*

Serial No.	Size	Description	View	Village	District
45	6½" × 4¾" ...	...	Stone inscription ...	Halmidi ...	Hassan
46	Do ...	Īsvara temple ...	Front view with the stone inscription.	Do ...	do
47	8½" × 6½" ...	Vāsantikā temple ...	Figure of the goddess ...	Angaḍi ...	Kadur
48	Do ...	Ādinātha basti ...	Ādinātha ...	Do ...	do
49-50	6½" × 4¾" ...	Śāntinātha basti ...	Yaksha and Yakshī ...	Do ...	do
51	8½" × 6½" ...	Rāmēśvara temple ...	South-west view ...	Dēvavrinda ...	do
52	Do ...	Do ...	Navaraṅga doorway ...	Do ...	do
53	6½" × 4¾" ...	Do ...	Pārvatī figure ...	Do ...	do
54	8½" × 6½" ...	Kēśava temple ...	Interior view ...	Marle ...	do
55	Do ...	Do ...	Kēśava figure ...	Do ...	do
56	Do ...	Do ...	Garuḍa on Pedestal ...	Do ...	do
57	6½" × 4¾" ...	Do ...	North-east view ...	Do ...	do
58	Do ...	Do ...	South niche ...	Do ...	do
59	Do ...	Do ...	West niche ...	Do ...	do
60	Do ...	Do ...	South-east view ...	Do ...	do
61	Do ...	Siddhēśvara temple ...	South-west view ...	Do ...	do
62	Do ...	Mārkaṇḍēya temple ...	Elephant ...	Khāṇḍya ...	do
63-64	8½" × 6½" ...	...	View of the Bhadrā river.	Bālehonnūr.	do
65	6½" × 4¾" ...	Vīrabhadra temple at the mutt.	South-west view ...	Bālehalli ...	do
66-67	8½" × 6½" ...	Vidyāśankara temple.	Distant views ...	Sringeri ..	do
68	Do ...	Do ...	North-east view ...	Do ...	do
69	Do ...	Do ...	North-west view ...	Do ...	do
70	Do ...	Do ...	South-west view ...	Do ...	do
71	Do ...	Do ...	South-east view ...	Do ...	do
72-81	6½" × 4¾" ...	Do ...	Wall images ...	Do ...	do
82	8½" × 6½" ...	Śāradā temple ...	Interior view ...	Do ...	do
83-84	Do ...	Dēvagaṅgā ponds ...	Views ...	Nagar ..	Shimoga
85	12" × 10" ...	...	Sivappa Nāyaka's Palace ruins	Do ...	do
86-87	10" × 8" ...	...	Do ...	Do ...	do
88	8½" × 6½" ...	...	Do ...	Do ...	do
89	Do ...	Fort gate ...	View from South ...	Do ...	do
90	12" × 10" ...	Gōpālkrishṇa temple ...	Gōpālkrishṇa image ...	Āgumbe ...	do
91	8½" × 6½" ...	Narasimha temple ...	South-east view ...	Kūḍli ...	do
92	Do ...	Do ...	Narasimha image ...	Do ...	do
93	Do ...	Rāmēśvara temple ...	South view ...	Do ...	do
94	12" × 10" ...	Kallēśvara temple ..	Central ceiling ...	Aralaguppe ...	Tumkur
95	10" × 8" ...	Do ...	Do ...	Do ...	do
96	Do ...	Do ...	Umāmahēśvara image ...	Do ...	do
97	8½" × 6½" ...	Do ...	Do ...	Do ...	do
98	Do ...	Do ...	Vīragal ...	Do ...	do
99	Do ...	Do ...	Kēśava image ...	Do ...	do
100	Do ...	Do ...	Perforated screen ...	Do ...	do
101-102	8½" × 6½" ...	Kēśava temple ...	Mythological friezes ...	Do ...	do
103-114	6½" × 4¾" ...	Do ...	Wall images ...	Do ...	do
115	Do ...	Nandi hills ...	View of Glentilt ...	Nandi ...	Kolar
116	Do ...	Do ...	View of Cubbon's bungalow.	Do ...	do
117	Do ...	Do ...	Hill view ...	Do ...	do

APPENDIX B—*concl'd.*

Serial No.	Size	Description
118-120	6½" × 4½" ...	Copper plate inscription of Dēvarāju and seal.
121-122	Do ...	Do in the mutt at Bālehalli.
123-124	12" × 10" ...	Do of the Punnād king Skandavarma
125	6½" × 4½" ...	Do do ————seal.
126	10" × 8" ...	Stone inscription of the Gaṅga king Nītimārga.
127	Do ...	Do of the reign of the Hoysala king Viraballāḷa II from Soṇḍūr. (Kumārasvāmi Beṭṭa.)
128	Do ...	Ancient coins from the extreme South of India.

## APPENDIX 'C'.

List of Drawings prepared during the year 1935-36.

- |     |  |     |                       |     |              |
|-----|--|-----|-----------------------|-----|--------------|
| 1.  | Bastihalli, Halebīd  | ... | Bastis                | ... | Ground plan. |
| 2.  | Basrāl   | ... | Mallikārjuna temple   | ... | Do           |
| 3.  | Kōlār  | ... | Sōmēśvara temple      | ... | Do           |
| 4.  | Kaivāra  | ... | Amaranārāyaṇa temple  | ... | Do           |
| 5.  | Āvaṇi  | ... | Lakshmaṇēśvara temple | ... | Do           |
| 6.  | Sīti   | ... | Bhairava temple       | ... | Do           |
| 7.  | Chikka-Hanasōge  | ... | Ādinātha Basti        | ... | Do           |
| 8.  | Seringapatam   | ... | ...                   | ... | Guide map.   |
| 9.  | Tree of Indian Paleography, in Kannaḍa.                                |     |                       |     |              |
| 10. | Symbols met with on the ancient coins from the extreme South of India. |     |                       |     |              |



# E R R A T A .

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Page	2	line	3	<i>read</i>	Peixoto	<i>for</i>	Peripoto
„	9	„	13	„	‘ as peculiar ’	„	‘ as Keśava peculiar ’
„	13	„	13	„	V	„	VII
„	57	„	8	„	Āṣhāḍha	„	Āshha
„	61	„	25	„	Yôgânarasimha	„	Yôgamādhava
„	64	„	7	„	ದೀಪನ್ತಂಭದಬಳಿ ಇರುವ	„	ಬಳಿ ಇರುವ ದೀಪನ್ತಂಭದ
„	94	„	12	<i>add after 25</i> (See M. A. R. 1932, No. 44—Reading and translation slightly revised, with transliteration).			
„	116	„	36	<i>delete</i>	‘ owing to ’		
„	132	„	25	<i>read</i>	his	<i>for</i>	hir

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